

MILITARY CHAPLAINS'

REVIEW

1978

DA PAM 165-117 MILITARY CHAPLAINS' REVIEW, SPRING, 1978



Military Chaplains' Review

Special Ministries

**DA Pam 165-118
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PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort Wadsworth, Staten Island, N.Y. 10305. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

EDITOR

Chaplain (LTC) John J. Hoogland May 1971 — June 1974

Chaplain (LTC) Joseph E. Galle III July 1974 — September 1976

Chaplain (LTC) Rodger R. Venzke October 1976 —

The *Military Chaplains' Review* is published and distributed quarterly as a sequential Department of the Army Pamphlet under the provisions established by the Office of the Adjutant General, Department of the Army — Address all inquiries to Editor, *Military Chaplains' Review*, US Army Chaplain Board, Fort Wadsworth, SI, NY 10305 (telephone 212 — 477-5100, Ext. 412) — Mailed quarterly at controlled circulation rate from Washington, D.C.

Same Message — New Format

Yes, this is the *same* **Military Chaplains' Review** you've always received. Only the cover and format have changed, hopefully to make our journal more appealing to our nearly 4,000 readers. We are particularly grateful to the Adjutant General's Publications Directorate, especially to Mr. Jim Breedlove and his co-workers in the Typography and Design Group of the Publishing Division, and to Mr. Charles Johnson and his staff in the Proof Reading Group who have given so much assistance to our editor in this regard.

What's happened to our publication is, in a way, symbolic of this issue's theme. The title, "Special Ministries," is not meant to imply that some areas of pastoral work are more important than others. Rather, it is to stimulate your thinking regarding possible future assignments which may require a new format in your ministry. At the same time, there are some often-neglected "special ministries" begging our attention regardless of geographical assignments. The point is that the old standard, "I've-always-done-it-that-way," may be the greatest hindrance to effective ministry. We have to be open to adjustments in our approach when asked to bring the message of reconciliation to those in unique environments. Similarly, we need to remind each other of individuals in need whom we've never considered before.

Obviously, it's impossible for one issue to cover every unique role in the Chaplaincy. The sample presented is only a reminder of St. Paul's words "I am made all things to all men, that I might by all means save some."

When Justice Felix Frankfurter was asked if a man changes when he goes on the Supreme Court, he replied, "If he is any good, he does." A member of the Supreme Court must have the same basic sense of justice required of any judge. In addition, however, his thinking must adjust to consider the nation's as well as an individual's social welfare.

No matter where you are assigned, *you* have a special ministry. I implore you to share your insights. It is, after all, through the sharing of lessons learned that any professional group progresses in its service to others.

ORRIS E. KELLY
Chaplain (Major General), USA
Chief of Chaplains

Military Chaplains' Review

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The Special Ministry of the Chief of Chaplains

an interview with Chaplain (MG) Gerhardt W. Hyatt, US Army Ret.

MCR: There are many, undoubtedly, who simply regard the Chief of Chaplains as another military leader or administrator. In what ways did you see the position as either an opportunity or hindrance to your calling as a Christian minister?

HYATT: Really, the position of Chief of Chaplains is pretty much what the incumbent wants to make of it. There's no one in the Department of the Army who is going to tell the Chief of Chaplains that he is to be faithful to his role as a Christian minister. More important than that, there is no one in the Department of the Army that is going to prevent you from being a Christian minister if you want to fulfill your role in accordance with your ordination. You can take the attitude that now that you are Chief of Chaplains, you are in a status that prevents you from fulfilling your responsibilities as a Christian minister because you are expected to preside over the administration of the chaplaincy. You can neglect your ministry, and you can find very adequate excuses for doing so. But you don't need to. It depends on your attitude toward the ministry. If you love it, and if you believe it is a very high calling, you will not permit anything to stand in your way of serving as a communication link between God and man. This is not a problem that is unique to the Chief of Chaplains. It's one that every clergyman must face. That's a tough world out there, and there's a lot of sin in it. It's only natural that a Christian minister may be tempted at times to find preoccupations that will excuse him for not getting out there and wrestling with that sin and being an instrument of God to strengthen the people of God to resist the siren call of lifestyles that are not pleasing to God.

Actually, I found the position of Chief of Chaplains a great opportunity to practice my ministry in a manner that was somewhat

Chaplain Hyatt, a Canadian-born clergyman of the Lutheran Church — Missouri Synod, retired from the Army in 1975 after serving four years as Chief of Chaplains. In his 30 years of active Army service, which began as a troop-transport chaplain near the end of World War II, he served in many significant positions. He was among the very first chaplains to enter combat in Korea in 1950. Eighteen years later he was the Staff Chaplain, Military Assistance Command, in Vietnam. Besides several administrative assignments in the Office of the Chief of Chaplains, he also served in the Office of the Deputy Chief of Staff for Personnel. Prior to his appointment as Chief of Chaplains in 1971, he served as deputy Chief for eighteen months. Shortly after his retirement he accepted his present position as President of Concordia College, St. Paul, MN.

unique. One of the greatest hindrances to the work of the minister is lack of access into the lives of people. There is no way that you can practice your ministry unless you can get access into the lives of people. The position of Chief of Chaplains gave me access into lives that I never dreamed I would ever be able to touch. Even today I am grateful that God gave me that opportunity. I am still the spiritual advisor to some of the “greats” whose paths crossed mine and in their spiritual need God permitted me to provide a service.

I only wish that I had been more adequate and more aggressive in capitalizing on the access that my position gave me. When you ask in what way did I see the position as a hindrance to my calling as a Christian minister, I would have to say that it was never the position that hindered me, it was always my own weak flesh and my own failure to fully exploit the opportunities God gave me. I guess I would have to say that I really did not look upon the position of Chief of Chaplains so much as an administrative assignment, although it was that, but more as a position of spiritual leadership for the Army in general and the chaplains in particular. For that reason, I believe that it is highly important that the Chief of Chaplains be a person who takes his ministry seriously and provides a commendable example for chaplains to emulate. The premier qualification for one who is to be chosen as Chief of Chaplains should be his potential for inspiring other chaplains to be fervent and faithful in their ministry. He can only do that if he himself is so motivated.

MCR: Some chaplains maintain that the higher one is promoted in rank the less he is allowed to perform ministerial duties. What's your opinion in that regard?

HYATT: To some degree, I have answered that in response to the first question. If a chaplain believes that the higher he is promoted in rank, the less he will be allowed to perform ministerial duties, that's the way it's going to be. On the other hand, rank can open a lot of doors for further ministry. I insist that when that happens, it is because that's the way the chaplain wants it. There is no question about it — the civilian church as well as the military chaplaincy has a lot of administrative functions that must be performed. Chaplains should perform those functions, and they should perform them at least as well as any other staff officer. There is no excuse for not doing so. However, you have seen high ranking chaplains, bishops, heads of church bodies and high administrators in all denominations who went both ways. Some become managers and manipulators and power brokers, and others never lost their human touch nor their love for the ministry. They found ways to become sufficiently competent at their administrative responsibilities and to be able to perform their ministerial duties as well. If you love those duties enough, you will find a way.

MCR: As Chief of Chaplains you repeatedly emphasized the pastoral role of the chaplains. Who did you regard as your *own* “congregation” at that time? For instance, did you see yourself as the pastor to the Army's Chief of Staff and other high ranking individuals?

HYATT: One of the beautiful things about the ministry in the Army was that I could consider the entire Army my "congregation." Yes, I did see the Chief of Staff as a member of my congregation as well as the Secretary of the Army and all high ranking individuals. On several occasions I had the opportunity to address communications to them as the pastor of Headquarters, Department of the Army. I think it made quite an impression, and it put the position of Chief of Chaplains in a new light for them. On several occasions I had the opportunity to go to high ranking officials of the Army and, because of the nature of my visit, I advised them that I was coming to them on those particular occasions as their pastor. I think it's important that every chaplain make it a practice to go to his commander and advise him that he is his pastor and that he covets the opportunity to exercise that ministry. That, more than anything, will give him status and acceptance in the command. On the other hand, I saw no reason why I shouldn't be a chaplain to all officers and men of the Army. As a matter of fact, the position of Chief of Chaplains made it possible to do some things more easily for the members of the Army than it was when I did not have that rank. It was not unusual at all to receive a letter from an enlisted man overseas, or any place else, in which he would begin the letter by saying that he was writing to me because I was Chief of Chaplains and would be able to correct an injustice that others had not been able to take care of. Some of these letters were written by opportunists, but most of them were written by people who believed that the Chief of Chaplains, in his position, would want to know and correct conditions that should not prevail in the Army. The staff in the Office of the Chief of Chaplains worked very hard on these cases, and my reputation with the soldiers in the field for getting things done was due to the tenacious efforts and sincere concern of the members of my office.

I might just add that the pressures and workload of the Chief of Chaplains are such that it's only the opportunities to minister to people and practice his pastoral duties that keep his health from breaking. The moments when he can truly be a pastor restore his vitality and give meaning to all that he must do.

MCR: You were Chief of Chaplains during part of the time when our nation was deeply torn over the war in Vietnam. In what ways did you deal with the moral issues theologians were debating then?

HYATT: First of all, let me say that I was no more impressed by the moral leadership of the theologians during the Vietnam war than I was by their moral leadership with regard to the race issue. It seemed to me that most of them put a wet finger up in the air and even after they saw which direction the wind was blowing, they waited a little bit to be sure that it was irreversible before they got involved. You've got to remember, for example, that it was members of the Joint Chiefs of Staff, not clergymen, who were raising their voices against involvement in Vietnam when there still was an opportunity not to get involved. People have forgotten how vigorously

General Ridgway, the Chief of Staff of the Army, opposed involvement in Vietnam and how he was treated because of it. I heard no clergyman raising his voice in defense of General Ridgway. When the war became inconvenient because of its duration and when it began to get people irritated because of the sacrifices that were demanded of them, then was time enough for the clergy to try to get out in front so it would appear that they were leading the stampede.

However, be that as it may, one of my great concerns was that the chaplaincy not react. One thing we must be certain of and that is that we are not chaplains to be spokesmen for any particular war or any administration. We have one purpose for our ministry, and that is best said by Saint Peter in the fifth chapter of his first letter, and he says it in very short and understandable words, "Tend the flock of God; that is your charge." If we are in the Armed Forces for any reason other than that, we need to study our motives in accordance with the Word of God. If that means going into battle with them, that is where we must go. I guess I must admit that I was willing to let the theologians debate the moral issues of the war because I was much more interested in the spiritual welfare of those who had to fight the war. That doesn't mean that I was not concerned about the moral issues. I believe all chaplains were. However, it doesn't make much sense to get so totally preoccupied with the moral issues that we forget that the people of God need our attention. It made little sense to me to debate whether or not the war had all of the approbation of the theologians and ignore the fact that hundreds of thousands of men were facing death and needed the comforts and the rites of the church. I felt at times that the theologians were more interested in debating than in ministering. Also, I wonder if there was ever another time in the history of the Church when so many theologians made so many outrageous statements without doing their homework.

MCR: Is the Chief of Chaplains really able to separate himself from the image of an ecclesiastical supporter of established government policies? Can he actually do anything to change such policies when he honestly believes they are wrong?

HYATT: I'm especially grateful to have this question asked because I believe that my staff and I and the leadership of the chaplaincy, while I was Chief of Chaplains, proved that we could minister to the power structure. I was blessed by having some real giants around me as my advisors in the office and among the senior chaplains of the Army. I don't want to name any of them because I might miss some. I believe that we successfully identified some of the problems with regard to the establishment and that we were successful agents of change. It's a source of great satisfaction to me that these same great chaplains are ministering to the leadership of the Army today. Those of you who know me realize that I am not impressed by the methods of clergymen who believe that they must go public on every issue that confronts society. My associates and I chose to work with the establishment by pointing out where injustices were being done and where

the Army was creating a climate in which people were dehumanized and degraded. We succeeded in getting sufficient numbers of the powerful people in the Army to acknowledge that our identifications were valid. Having done that, we worked with those leaders to bring about change in the systems and in the policies. I believe that the present leadership of the Army will support this statement. As a result of the fact that we worked within the system rather than in an adversary position, we were invited to probe further into the structure of the Army to assist in bringing about the kinds of policies and systems we deemed more appropriate. I don't say that the chaplaincy ushered in the kingdom of God by its efforts, but I do say that we were successful in demonstrating that the chaplaincy can be an agent of change. There's no way in the world that the Chief of Chaplains can do this alone. But when his instincts for leadership tell him that what he wants to do is the consensus of the leadership of the chaplaincy, there is very little that he can't do in the Army. One thing he's got to be ready to do is pay the price when he's wrong. Believe me, I've paid the price on several occasions.

MCR: How is the Chief of Chaplains able to reconcile his own theological beliefs with his leadership of so many ministers of various denominations?

HYATT: I don't know. It's still a mystery to me how for two-hundred years the chaplaincy has been able to operate as a cooperative, harmonious and effective institution composed of ministers of almost every denominational body. I guess it's just one of those things that happens over a long period of time and will continue to happen unless someone forcefully interdicts the system. I've heard and read of chaplains who said that they were not able to serve successfully without compromising their beliefs. I'm sorry for them. They need not have compromised. Thousands of chaplains have served in complete harmony with others of various denominations and have not even thought about compromising their own faith. Over the years a tradition of cooperation without compromise had developed, and almost all chaplains are proud of that heritage and seek to enhance it rather than explain it. I guess I'm in that same position. I'm just grateful for it and am not particularly concerned about being able to explain it. There are things like that in life, thank God.

MCR: From time to time, the placement of chaplains in assignments considered by some to be "non-chaplain" jobs has stirred criticism. Does a Chief of Chaplains in peacetime find himself forced to create jobs in order to preserve a numerical strength in case of war?

HYATT: I certainly was never faced with that problem. Again I would say that the chaplains I had around me were of such a progressive nature that they were able to perceive the hurts and needs of soldiers to such an extent that I could never get enough chaplains to fill the ministries that were being created. For example, there were so many requirements for chaplains trained in Clinical Pastoral Education that we couldn't fill them all. The better trained the chaplains were, the more demand there was for them. Commanders would give up spaces for other staff officers in order to get

more chaplains if they could get the highly trained and qualified types. My staff was alert to the possibilities of Organizational Development for getting access into the lives of people long before the Army recognized it as a means of bringing about the kind of human relations and communications necessary for an effective organization. Through their leadership in Organizational Development, chaplains were able to get access into the lives of hundreds of thousands of people who were never really interested in the services that chaplains offered. Those are just two examples of ministries that developed and improved both the human spiritual condition of soldiers and their families. Many are being developed by the present leadership of the chaplaincy.

As far as "non-chaplain" jobs are concerned, I recognize that there are some, but I do not agree that that is unique to the chaplaincy, nor do I agree that they are necessarily bad. First of all, there are very few of them. Secondly, in the civilian religious community countless numbers of theologically trained clergymen are involved in the administration of the Church. But, as I indicated before, that involvement does not preclude them from a fulfilling ministry. Also, from my personal experience in a three-year period in which I was assigned to a "non-chaplain" position, I can say without reservation that I was able to facilitate many a thing for the chaplains and make it easier for them to do their job. Again, it depends on the motives of the chaplain and what he perceives his ministry to be.

MCR: The rank of major general automatically elicits a considerable amount of prestige, honor and privilege. How were you able to reconcile that with the servant role of the minister?

HYATT: This can be a problem. But it's not a problem that is unique to the Chief of Chaplains. As I've said before, you don't have to wear a uniform to be a pompous ass. You can wear a clerical collar and accomplish that feat just as well. Again, Saint Peter in the fifth chapter of his First Epistle is a big help to those in high positions in the Church who are tempted to believe that their rank is given them for the purposes of self-glorification. Saint Peter says, "Tend the flock of God, that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock." Another admonition that has always made a big impression on me is the one that says, in effect, that being first among others means being their servant. I am very impressed by the leadership of the chaplaincy today in this regard. There are very few of the senior chaplains in the Army who have forgotten their role as servants.

That wasn't always true. Rank can be helpful if it is worn with grace. I think most of our chaplains wear it very well.

MCR: From your vantage point you were able to see the broad range reactions to the ministry of chaplains in the U.S. Armed Forces. Just how important do our national leaders believe chaplains are?

HYATT: About a hundred times more important than they used to. I

think the turn-around came, ironically, during the Vietnam War. Perhaps someone who has been around as long as I have can see it more clearly than younger chaplains. When I came into the Army, and for a good number of years during my service, chaplains were the butt of every inadequate character in the Army. If a person had to try to be superior to someone by making fun of others, he could always belittle the chaplain. Today, generally speaking, a man who would make fun of a chaplain in his unit would be seen like some kind of a freak. The respect chaplains enjoy today does not have a long history, but it is gratifying to behold. The respect that chaplains enjoy in their units directly reflects the importance that soldiers, officers and national leaders attribute to the chaplaincy. If the chaplaincy were eliminated, I wonder what would happen to enlistments in the Army. If the chaplaincy were eliminated, I would venture that it would be difficult to get parents to consent to a renewal of the draft even in an emergency. I know of no other branch of service or institution that has the same clout today that the chaplaincy has. I pray that we know how to use that clout.

MCR: Now that you're no longer in the military, and perhaps have a more objective view, what changes or emphases do you think would enhance the ministry of chaplains?

HYATT: I think I would continue the emphases that the present Chief of Chaplains is pursuing. If I interpret his program correctly, it is to identify the hurts and needs of the people in the Army and to minister to them. It seems to me that he is trying to improve the quality of the chaplains so that the quality of pastoral care can be enhanced. It seems to me that he is trying to expand the educational opportunities for the chaplains so that they can expand and diversify their ministries to the people of the Army. From my observations at this distance it seems to me that the leadership of the chaplaincy is in an all-out effort to improve its competency to "tend the flock of God." I don't think it's trying to be flashy or to build an image that is inflated beyond its performance, but it is trying to do well what the Lord our God calls upon His ministers to do. I don't think I would chance much of what is going on nor alter the course of the emphases of the present administration. Being an impatient man by nature, I guess I would just put a little turpentine on it.

MCR: In all the positions you have served, where would you rank the job of Chief of Chaplains in terms of ministerial satisfaction and productivity?

HYATT: That's a tough question to answer. Every ministry is extremely important, and I suppose the more productive it is, the more satisfying it is. I guess all of us as chaplains have to admit to something we wish were not true and that is that the greatest satisfaction we have had in our chaplaincy we experienced during combat. The reasons for that are obvious. I guess second to that is an assignment to a military parish. There you have the opportunity to exercise all of the ministries of your portfolio. All of the implications of Saint Peter's admonition, "tend the flock of God," are realized in the parish ministry. Nevertheless, the position of Chief of

Chaplains does present some unique opportunities and highly satisfying accomplishments. This is true especially if you can observe, as I did, the whole chaplaincy turning around toward a more meaningful and exciting adventure. It did turn around during the time that I was Deputy and Chief. It was not because I had come but because the turn-around was an idea whose time had come. Chaplains had seen and experienced so much in the years of the Vietnam War that their determination to become good pastors was contagious. I guess from that standpoint I did find my years as Chief of Chaplains very productive and very satisfying. Again, I must say that the brilliance of the chaplains I had around me made excitement and adventure inevitable.

MCR: Many chaplains seem to feel they know no other kind of ministry than that in the military. As one who spent so many years in that setting, how have you found the change to civilian life? Has your background made you "out of touch" with the concerns of the clergy at large?

HYATT: With regard to the first question, I can say that I found no adjustment necessary except that I put on a different suit and let my hair grow. As far as the second question is concerned, I found my background as a chaplain the single most important asset to what I am doing today.

When you ask whether I am "out of touch" with the concerns of the *clergy* at large, I don't know how to answer that question. However, if you ask me whether my background made me "out of touch" with the concerns of the *people* at large, I would say it certainly does not. I just don't know how anyone can be better prepared to be in touch with the concerns of the people than a military chaplain. It seems to me that he is far closer to his people than many civilian clergymen ever dreamed of being. I know for sure that as a college president I understand young people much better than most clergymen do, and I think that I can say that I am in touch with them to a greater degree than most of the faculty.

I think this is an important question. I've talked to a good number of chaplains who fear going back to the civilian parish. It's a groundless fear! A chaplain who serves well as a pastor in the Army is very highly qualified to be pastor of a civilian parish. If he has taken advantage of the many opportunities for improving his skills and methodologies that are offered in the Army, he will be way ahead of his civilian brothers. I know a good number of chaplains who finished a full career in the Army and are now serving civilian parishes. If they were good chaplains in the military, they are good parish pastors today. That's without exception. My experience in the military taught me that soldiers can sense when you are being honest and sincere with them. My experience in the civilian parish and in the college has taught me that the same is true with civilians in general and students in particular. I know of no qualities or virtues that a pastor needs in the Army that he doesn't need in a civilian life and vice versa.

When people are looking for a pastor, they are looking for someone who cares for them enough to want to bring the saving grace of God into

their lives. They want someone who cares what happens to them here on this earth as well. I know of no one who is better qualified to fill those prerequisites than a chaplain who has served faithfully in the Army. Whether those are the concerns of the clergy at large, I am not in a position to verify. The agendas become somewhat confused at times. My advice to chaplains who are approaching retirement age or who are leaving the service for one reason or another is to set your sights on the position to which you believe that God is calling you and enter into it with complete confidence that, with His help, you can continue your ministry in the new environment and be a great blessing to those whom you will serve.



The Korean Connection

Chaplain (LTC) Joseph E. Galle III

Like an impatient sixth grader persistently pumping his hand to catch the teacher's eye, a notion from the novel, *The Tale of Two Cities*, demands attention:

It was the best of times; it was the worst of times, it was the age of wisdom, it was the age of foolishness; it was the epoch of belief, it was the epoch of incredulity; it was the season of light, it was the season of darkness; it was the spring of hope, it was the winter of despair; we had everything before us, we had nothing before us; we were all going direct to Heaven, we were all going direct the other way. . . .

Somewhat prophetically, if not disturbingly, Dickens paints the contemporary scene of ministry. This *dichotomous* notion lends itself especially well to the ministry in Korea. Here operate those dynamics that contain the potential for both the "best" and the "worst" of times.

What are these dynamics that have the power to shorten the spring of hope and lengthen the winter of despair? Which unique features characterize a town in Korea? What special needs beg for the chaplain's attention? How does one approach ministry in Korea?

"The time has come," the Walrus said, "to talk of many things: of shoes — and ships and sealing wax — of cabbages — and kings."

. . . of Shoes

As familiar as one's shoes are several elements one *expects* to encounter in any overseas assignment. These are cultural differences, people problems, facilities, equipment and personnel.

The Korean culture shows evidence of westernization: industry surrounds Seoul, Inchon, Taegu, and Pusan; men and women wear occidental fashions; English, taught in the public schools, is the second language; American, Japanese, and Korean-produced cars crowd the streets. While the architecture reminds one of home, the customs do not. Yet, this poses no particular problem; one may learn to understand and

Chaplain Galle, a Baptist minister, served as Division Chaplain, 2nd Infantry Division, Korea, prior to his present assignment at Fort Polk, LA. Many readers will remember that he served as the editor for the *Military Chaplains' Review*, from July 1974 to September 1976, while serving as the Homiletics and Journalism Officer, US Army Chaplain Board. He holds an M.A. in Sociology from Long Island University and Th.M. from Princeton Theological Seminary.

appreciate the diversity and richness of Hangu tradition as he would any other culture.

People problems, like old bells, ring familiar. Almost everywhere chaplains listen to and help solve the three big Ms: Money, Morals, and Marriage. These lead the list in Korea.

The chapel facilities and equipment are also similar to that used in the United States and other locations. Chapels are functional, though most were built more than twenty-five years ago. (This does not suggest that continued maintenance is unnecessary.) Depending upon one's assignment in Korea, and the previous chaplain's stewardship, one may inherit a rundown chapel or have difficulty securing adequate transportation to cover a widely dispersed parish. The usual material resources essential for ministry, however, are either available or may be secured. No one need go into spiritual warfare barefoot and unarmed.

Chapel personnel normally are up to strength. In addition, Korean Army chaplains and chapel activities specialists complement U.S. personnel. One observes the usual quality of personal dedication to God and country, along with similar percentages of those who demonstrate exemplary performance.

Chaplains find the cultural differences, human problems, facilities, equipment, and personnel to be old hat. The basic mission of the chaplain also fits well in Korea; just like a pair of well worn shoes, these features come to fit well and cause few blisters on the feet of them who bring the Gospel of Peace.

Shoes are common, but what

. . . of Ships

What dynamics distinguish the Korean connection? First, the tour is unaccompanied for most personnel and almost 75% of the assigned chaplains. Korea is one of the few assignments remaining that is still called "a hardship tour." The soldier's support systems are left behind and new ones must be created within the social scene. Though the length of the tour is reduced to twelve months, a year of separation from wife, children, parents and other loved ones takes its toll of psychic energy. Extraordinary creativity or adjustment is required to maintain a sense of parental and familial togetherness that spans the Pacific Ocean and a continent. Building a new emotional support system is not always an easy task either, especially when one is a stranger. The support-system materials are radically limited to those found in the military community.

After one arrives "in-country" (sometimes even before arrival), he hears the expression, "north of Seoul." The Second Infantry Division occupies the area above Seoul. In 1977 there were only four accompanied assignments in the entire Division: one for the Chief of Staff, one for each ADC, and one for the Commanding General. No one else could legally bring his or her family to Korea. Besides this fact, a clear perception

operates to color the attitudes of both Division personnel and those personnel who are assigned to the rear echelons.

Those north of Seoul are perceived to be combat soldiers, while those in Seoul and farther south lean in the direction of non-combatants. This perception finds support in the more lenient pass and leave policies, much less field duty, housing and full PX and Commissary privileges for authorized dependents, office hours, class A duty uniforms, and stateside lifestyles of personnel based in and below Seoul.

This form of relative deprivation creates resentment for those personnel sent north of Seoul. The Second Infantry Division, for example, normally is assigned twenty-one chaplains to the several major subordinate commands. The area of operations covers hundreds of square miles, ranging from the last red light in Seoul north to Liberty Bell, Freedom Bridge, Panmunjon, and the DMZ. Chaplains assigned to the brigades frequently find themselves located some distance from Division Headquarters and from other chaplains, too. A small Army camp like Greaves, Pelham, or Howze usually has only one chaplain located there. During the activities of a week, he or she may not see another chaplain. Monthly training conferences, like quilting parties, provide the occasion both at Division and 8th Army Headquarters for fellowship, information sharing, and other personal activities.

While teamwork among chaplains within the brigades, DIVARTY, and DISCOM is operative, teamwork and other collegial relationships *between* these commands leave a lot to be desired. The tendency, then, is for individual chaplains to become "Lone Rangers" and for the chaplains as a whole to experience isolation in varying degrees. If chaplains experience isolation — and some acutely so — imagine what parishioners experience!

Ironically, geographical isolation does little to relieve another characteristic of the Korean connection — the absence of privacy. On a stateside post the soldier spends a full workday with his associates, friends, and enemies too. On a small camp (there are thirteen camps in the "Second-to-None" area), after a full day and early evening of work, the nights are spent with the same persons one interacts with during the day. The soldiers share billets with 40-50 troops of similar rank. After one spends twenty-four hours a day, seven days a week, four weeks a month for several months eating together, working together, playing together, praying together, studying together, and generally being together — one finds himself in need of some privacy, but it can rarely be found. This goldfish-bowl existence, while most painful to some, appears troubling for all.

Accompanying this lack of privacy is the "movement inward." The Louisiana state flag portrays a pelican with her wings outstretched to protect its fledglings. The pelican, when necessary, plucks the feathers from her breast to line a soft nest for her young. Not unlike the pelican, some soldiers begin to dig deeply within themselves looking for a nest where they can find a degree of privacy — in vain. Here begins their winter of despair; their season of darkness. Loneliness has arrived in quantum force.

Those who take the road inward a distance, become disinterested in the immediate present and lose touch with present surroundings and reality. There remains only the routine to give these persons a sense of direction. One may recognize these soldiers whose appearance, attitudes, and performance slowly devolve.

The Dickens' dichotomy suggests that, whereas once these "were all going direct to Heaven," they are now "all going direct the other way." A peculiar kind of hell develops within the individual who marches inward and proceeds to feed upon himself. Suicide by cannibalism exists in Korea.

As the year passes, one observes a significant amount of survival behavior, noted in a marked shift away from social norms and dedication to mission. Related negative behaviors occur with regularity and frequency. (Chaplains who give so very much of themselves, also begin to walk slower, especially those who have yet to learn to pace themselves.) Every sensitive chaplain recognizes the "survival tactics" of super-dedication to God and country, extraordinary overwork, and volunteerism, along with the counterparts of social withdrawal, under achievement, dead initiative, and other radical personality changes.

Not unlike duty in Vietnam, readiness and maintenance are key words in Korea. Multiple field exercises and maneuvers are legitimized by the presence of numerous, well-equipped, and hostile enemy forces along the DMZ less than 10 miles away. Soldiers are reminded almost daily that the "balloon may go up" but, gratefully, that balloon does not go up. Even more important, a large portion of the troops remain unconvinced that it will ever go up. Repeated inspections, field duty, maintenance emphasis, and related military procedures and exercises, therefore, are perceived as forms of harassment. Commanders find it difficult to secure a high level of discipline, mental alertness, and esprit similar to that attained in a combat zone — among soldiers who never expect to fire a single shot in anger or defense.

So, these are several dynamics that impact upon ministry: it is a hardship tour, one-half of all personnel in Korea are Division troops who are personally acquainted with the "north of Seoul" syndrome, geographical isolation, the lack of privacy, the movement in-ward, the shift from positive goals to feelings of survival, and the omnipresent pressure to remain in a constant state of readiness for a war that never comes.

Those besides the troops feel these pressures. Commanders, staff officers, chaplains, green tab leaders, and military families do too. Their needs represent a sticky ball

. . . of Wax

Considerable attention in other articles has been given to the chaplain as the commander's pastor. Thus, only a few comments are necessary regarding the commander's duty day which appears to be more exaggerated, even distorted, in the Korean connection. An ordinary duty day for many commanders and their staff totals about eighteen hours. A

familiar sight are the lights that glow yellow nightly in the green quonset huts housing orderly room staff sections and commanders' offices. Officers and NCOs remain at their tasks well after the rest of the personnel have called it a day or a night.

Work without necessity, even purpose, is of such proportions that the Commanding General addressed this phenomenon in the Division newspaper, stating that work without goals is self-defeating.

Creative chaplains find ways to help junior and senior commanders to relax periodically. Retreats, ethics seminars, and "Duty Day with God" programs conducted away from camp are among the tools chaplains use to adjust jammed accelerators, providing a refreshing change of pace for leaders. Of course there is hardly a better substitute than to minister as a whole person to whole persons, bringing health to some, relief to others, but comfort to all.

Monthly, approximately 250 Second Division soldiers initiate paperwork to marry Korean nationals. (During June 1977 alone the total neared 400.) Both prospective partners receive guidance from the chaplains and complete a three-day workshop pursuant to the much coveted premarital certificate needed to finish their applications. Some, not unlike their peers, military and civilian, resent the chaplain's effort to help, while other soldiers appear delighted to get all the guidance available. Neither condoning nor condemning the anticipated marriage, the chaplain answers questions, provides information, and points to the rocks upon which other international marriages have crashed. The results of this ministry indicate that it be continued and further enhanced.

Though the military deleted the term "unauthorized" dependents and added "non-command sponsored" dependents (NCSD), the effect remains the same. There are approximately 500 non-command sponsored dependents living in the Second Infantry Division. The balance of these families are scattered throughout the area near Camps Stanley, Howze, and Pelham. Only a few live in Seoul.

Being a non-command sponsored dependent in Korea means more than no transportation and quarters allowance. The government provides flights to and from Korea and housing only for those authorized personnel. Almost all of these families are assigned to units based in Seoul and farther south.

The "NCSD" doesn't get a "RCP" (Ration Control Plate) which allows her to enter the PX, Commissary, and any other service facility which is open to her upon presentation of an ID card stateside. Among other things, this means that the *sponsor* shops — whenever he can find the time. With multiple field problems this is difficult to do.

Inadequacy of housing — quantitatively and qualitatively — present unusual hardship conditions for the sponsor who elects to send for his or her family. Though in most instances the rent is reasonable, the apartment, most affectionately referred to as a "hootch," is unreasonable.

(The toilet is outside, the community water faucet is outside, the stove is normally a charcoal burner similar to the American barbecue grill, the air-conditioner and refrigerator are non-existent. Floors are heated by charcoal burners which emit deadly fumes and cause thousands of Korean national deaths annually, not to mention more than a few American national deaths, also.)

The children in these families are unauthorized to attend the public school of the Yongsan garrison in Seoul. Most children, however, are preschoolers which presents another assortment of problems, ranging from pediatric care to baby foods (hardly found in commissaries dedicated to support combat ready troops).

The sponsor comes under the same pass policy the single soldier abides by; normally only 35% of the Division troops may go on pass over night. Thus, the non-command sponsored family may see its husband and father for only a specified period of time — when he gets an “over-nighter.”

Medical care is the only benefit authorized “unauthorized” dependents, but in many instances the kinds of medical attention needed by family members is found only in Seoul at the large Army Medical Center, a world away when automobiles are unavailable and “unauthorized.”

When family problems arise, the sponsor and his wife may count on being told: “But your family isn’t supposed to be here.” This is a need that has gone far too long without serious attention by our government. The families *are* here. The question is not one of *legitimacy*, but one of *humanity, practicality, and morality*.

“Korea is the single soldier’s paradise,” some say. While still enroute to Chosen — between the movie, forced feedings, and naps — one hears of the “love” one may purchase, the good times ahead, along with passionate exclamations, “I can’t wait to get there!” Yet, single men and women discover that though their Utopian dreams may materialize in Korea, wine, women, and song prove expensive — monetarily and emotionally.

Tong Du Cheon, the village of 50,000 population outside Camp Casey’s gates, offers more than 50 clubs, complete with neon lights, alcoholic beverages, rock and country-western bands, and prostitutes. (A conservative count is that 3,000 Korean national women practice prostitution in Tong Du Cheon alone.) The clubs, flashing American names — the “New Yorker,” the “Nevada,” the “Green Door,” the “Turtle” and the “Palace,” for example — cater exclusively to service members, not to the Korean population. It is not uncommon for numbers of service members to spend their entire paychecks in one weekend or even one night in these clubs.

The clubs, the lights, the music, the girls in brightly sequined costumes, the hawkers of flowers, fruit and trinkets, the laughter and excitement all combine to create a circus atmosphere that provides relief from one’s deadening routine. The “ville,” with its crowded streets and strobe-lit clubs offers an unusual kind of anonymity to soldiers who are hungry for privacy.

The prostitute provides company, someone to talk to, someone who will listen — whether she understands or not appears immaterial. She's female, and for a modest price will rent her ears as well as other anatomical areas of her person.

This merry-go-round, county-fair atmosphere of the ville (there's a "ville" adjacent to almost every camp), with its cheap thrills and expensive consequences, accounts for most of the cultural exposure many soldiers get. Though the kaleidoscopic colors of the ville stand attractively in sharp contrast against the olive drab of the motor pool, orderly room, and quonset hut billets — unfortunately that's the extent of Korean culture far too many soldiers see.

Alternatives to the ville occupy the time of both commanders and chaplains. Yes, the craft shops, recreation centers, bowling alleys, EM and NCO Clubs, unit social events, and all the chapels are doing their thing. The ville, however, enjoys first place as far as sheer numbers of participants are concerned. Providing wholesome alternatives that attract large numbers is like trying to eat an elephant — one needs time plus a whale of an appetite.

One alternative to the ville that works is tours. From January through September 1977, not less than 6,500 Division soldiers toured Panmunjon, the Suwon Folk Village, Seoul, the beaches of Inchon and the Retreat Center in Seoul. At first these tours were mandatory and handled by roster. The cultural tours for newcomers (personnel in country less than 90 days) prove so successful that two busses, two days weekly, are easily filled with Division volunteers. Once soldiers see a portion of Korea totally unlike the local ville sub-culture, they can then return individually or in groups to places of interest. Division tours are a delight.

A second successful alternative to the ville is the newly begun work with the Amerasian children. For years, compassionate NCOs, primarily donated their money, time, and resources to aid Korean orphans. This charitable work still continues, but the focus is changing today toward another unfortunate group.

American soldiers are becoming more aware of the tragedy of these 3,500 children who exist unrecognized by the Korean population and ignored by the American population. During more than 25 years of soldiering in Korea, many US troops, in a variety of settings and under a diversity of circumstances, have fathered one or more children. Each child — a product of an American father and a Hangu mother — if not claimed on the family register (and the majority are not), cannot attend school beyond primary levels, cannot secure vocational training, cannot receive legal domicile and cannot be adopted by an American family without hurdling extraordinary barriers. Rejected as "half-and-halves" by the native population and unseen by the US soldiers, what can these children do?

A growing number of Division soldiers are volunteering their assistance to aid these biological victims. The Division has made remarkable progress to include: English classes, a day school, counseling

sessions, tours, Big Brother programs, recreation, picnics and outings for these children.

Young NCOs and officers fall into the "Green-Tabbers" category. A significant number are married. The troops they lead are the first to know should their supervisor, leader, or commander frequent a club or visit a local prostitute. As you know, the double-standard syndrome is operative here as elsewhere. Yet, how can a leader lead if he is perceived to be a "play boy" or one who competes with his troops for the female talents? Junior "Green-Tabbers" have a particularly difficult role in Korea. Their youth, which separates them only marginally from those they lead, accounts for a part of their difficulty. Also youth places them in the unenviable position of wanting to enjoy a less austere life, but the role demanded by the green-tabs prohibits that lifestyle.

A studied impression is that "Green-Tabbers" do justice to their leadership roles with only few exceptions. The pressures they feel, persisting during their tour unabated, frequently result in overwork, super-patriotism, religious fanaticism, withdrawal, or even mental confusion and collapse.

The length of the Korean assignment is related to these pressures that commanders, staffers, troops, NCOs, and unauthorized dependents feel. As one perceptive NCO relates, "We haven't been in Korea 25 years, Chaplain. We've been here only one year, twenty-five times." Each month thousands complete their tours; each month thousands begin theirs.

The chaplain notices the chapel dropout phenomenon with a degree of regularity. One arrives with his soul intact and waves it proudly before altar and congregation for about 90 days. The individual "disappears" then until he gets short and then, just as suddenly, re-appears in chapel services, becoming the tenth-month spiritual devotee. With notable exceptions, the congregation on a given Sunday is composed, therefore, of newcomers and short-timers. Reason? Experienced chaplains already know. They have heard it before: "Chaplain, I can't face my family and my pastor knowing what I've done here. I want to get things straightened out before I go home."

There also appears to be a "winter of despair" starting with the fourth month through the seventh when one sees the beginning of the end and "Short!" becomes the word and survival the behavior.

The time has come; the Walrus said, to talk of many things: of shoes and ships — and sealing wax

. . . of Cabbages and Kings

How does one approach ministry here? Doesn't that depend on the chaplain — his interests, skills, theology, and life styles? Yes. His ministry also depends to some extent upon these dynamics and pressures sketched in this article. To an even higher degree ministry is related to those perceptions that parishioners (commanders included) have of chaplains that become either a help, a hindrance, or a disaster.

These are the “cabbages” placed on the table with constipating regularity: Parishioners mistake cabbage and fatback for T-bone steaks (rare, please), mashed potatoes, english peas, and a juicy chunk of apple pie. (An occasional dish of cabbage is succulent enough, but served for breakfast, lunch and dinner? Never!)

Here are four of the “cabbage dishes” chaplains are expected to savor: “Welcome Chaplain! Maybe now we can get something done about profanity, VD, alcoholism, and prostitution.” Cabbage heads who cook up this recipe want the chaplain to be their *suppressor* — a moral policeman riding herd on all of God’s jackasses. Gratefully these parishioners come few and far between. Even so, a chaplain here and there actually enjoys that bowl of cabbage, straps on his imaginary club and patrols the ville “for God and Country.”

Other parishioners wish their chaplain to be a *crusader* of sorts, to assume John Wayne postures, to set the command straight on any number of moral, ethical, and morale issues. On the other hand, there are those who insist the chaplain be their *spiritual leader* which to them means staying in the chapel at a distance from less socially approved appetites and activities. In this case the chaplain becomes “one employed by the wicked to prove to them that virtue doesn’t pay.” Finally, there’s the *denominationalist* dish that creams those of certain persuasions who wish the chaplain to represent exclusively his own church or a certain religious emphasis that appears to have more calories, kick, and zest.

Blessed is the chaplain whose congregation and command expect him to be their *pastor* — God’s man or woman possessing loyalty, concern, acceptance, contributing healing to a hurting system and society. That chaplain can become a king in that setting, moving mountains, seeing the withered made whole, the lame leap for joy, the dumb find speech, the confused discover direction, the blind recover sight, and the oppressed set free.

An analogy offered by a member of the Office of the Chief of Chaplains, DA, depicts a viable approach to ministry in Korea. He says, “There is a pipeline enabling us to bring the Water of Life to thirsty people all over the world. We must ensure, however, that the plumbing works.”

Here floats the notion of *connections* that suggests that each chaplain, from the Chief, through the MACOMs, to the chaplain serving a most remote unit, install a fountain through which the Water may flow bringing healing to some, relief to others, but comfort to all.

Approach to ministry? When you arrive, take the tools you have and build a Korean Connection for you and your people. Perhaps the tour will prove “the best of times” for you.

West Point: A Special Ministry to Military Cadets

Chaplain (MAJ) Colin P. Kelly

"We do it differently at West Point." As an Army chaplain, newly assigned to the Office of the Cadet Chaplain, I found that phrase, always said with a smile, applied to everything from my efforts to secure a desk for my office to the entire ministry at West Point.

I was not totally unprepared for this eventuality. After all, I had been a cadet myself and graduated in 1963. Chaplain James D. Ford, who was the Assistant Cadet Chaplain during my cadet years, is now the Cadet Chaplain. But now, surprisingly, things *are* different at West Point. In 1963 we used to refer to it as "an institution which had withstood 161 years of tradition unhampered by progress." Not only is West Point now different from the way it used to be, but it is different from any other post in the country. What makes the post, and therefore the chaplaincy, different is that West Point is a full-fledged college campus.

The Corps of Cadets now numbers some 4,000 strong, including approximately 170 women cadets, as opposed to the 2,400 all male cadets in 1963. New buildings, such as the 4,000-seat Eisenhower Hall and new barracks, now ring the Plain where weekly parades are held throughout the year, except in winter. The curriculum has changed as well. Electives in "History of Western Religious Thought" and "Women in America" are being taught alongside the more traditional "Electrical Engineering" and "Fluid Mechanics" courses.

The Academy has the dual responsibility of developing outstanding junior officers and maintaining high academic standards at the same time. Consequently, the cadets live in a highly controlled atmosphere which is designed to help them develop physically, intellectually, morally, and spiritually. They graduate after four years with a Bachelor of Science degree, but they are expected to have mastered military lore and the art of

Chaplain Kelly is presently assigned to West Point as an Assistant Cadet Chaplain. He arrived there on 1 July 1977 after completing the Chaplain Advanced Course at Ft. Wadsworth, N.Y. He is also the Episcopal Chaplain for West Point.

EDITOR'S NOTE: Some of our older readers may remember the name, Colin Kelly. The author is the son of one of America's first World War II heroes by the same name. In response to the bomber pilot's sacrifice, President Roosevelt addressed a letter to whomever would be President in 1956 requesting an automatic appointment to West Point for the author, then only 19 months old. But Kelly opted to enter the Academy through competitive examination, served 4 years as an armor officer after graduation, left active duty to become an Episcopal priest, and returned as a chaplain in 1973.

leadership as well. Consequently, they have precious little free time compared to the average college student or soldier. The only major area of their cadet lives which is entirely voluntary is their participation in chapel and the chaplains' programs.

In an atmosphere where virtually everything is mandatory, when a cadet has an opportunity to choose whether to do something or not, one might reasonably expect that he or she will choose not to, if for no other reason than to exercise that freedom. That was true for a time after the end of compulsory chapel attendance in 1972. Now about 40% of the Corps attends one of the various Sunday and Sabbath services. In addition, close to 200 Protestant cadets gather each morning, except Sunday, at 0625 hours for an early morning devotional service before grabbing a quick breakfast and heading off for their 0730 first class. An equal number of Roman Catholic cadets participate in a Mass at the same time six days a week. It is extremely rewarding for a chaplain to be a part of such a group of single young men and women who are so dedicated to growing in their faith. Yet I cannot help but cast a wondering glance at those who remain so blithely immune to all of the spiritual opportunities.

The chaplaincy at West Point is organized more uniquely than any I have so far encountered in my few years as a chaplain. There is a Post Chaplain (Chaplain [LTC] Earl Andrews) with an Assistant Chaplain (Chaplain [MAJ] Jerry Martin) both Protestant, who are primarily responsible for ministry to the Staff and Faculty, the USMA Band, Military Police, and numerous other support troops. The Post Chaplain also has supervisory responsibility for a Protestant chaplain and a Catholic chaplain located at Stewart Army Sub-Post about twenty minutes from West Point.

The Roman Catholic parishioners attend Holy Trinity Parish, a parish of the Archdiocese of New York, located on the grounds of the Military Academy. The two priests are civilian and supplied by the Archdiocese. Roman Catholic cadets and post personnel attend Holy Trinity.

There are presently three civilian and two Army chaplains assigned to the Office of the Cadet Chaplain. One of these, Chaplain (MAJ) Hank Drozd, is a Roman Catholic priest detailed to work with the priests in Holy Trinity. I work in the Office of the Cadet Chaplain (Jim Ford) with the other two Assistant Cadet Chaplains (Dick Camp and Dave McDowell). All three of the latter are civilians paid by the government. This unique blend of military and civilian chaplains is working very well primarily because we are all dedicated to making it work.

For many years West Point had a tradition of civilian chaplains. Hence, the addition of Army chaplains this year has been something of a novelty. It appears, at this juncture, that it was a positive move. This was brought home to me when a senior cadet asked me how he should offer his help to an Army chaplain when he arrives at his new duty station after

graduation. I replied, "First, you will have to revive him after he's fainted dead away!" I believe it is important for cadets to identify with civilian pastors like the ones they knew at home, but it is equally important for them to recognize that there are pastors in Army uniforms with whom they will be working during their military careers.

I had to make some real adjustments in my thinking and my approach when I first arrived. The role of the Cadet Chaplain is more narrowly defined than I had experienced in the Army as a whole. The chaplain is conceived of mainly as leading worship, conducting Bible studies, providing spiritual programs and films, and doing spiritual counseling. In addition to these areas, I had been involved with teaching PET, Marriage Encounter, Human Self Development type classes, and the ombudsman role. In part, cadets are not aware that chaplains are capable of offering help in these areas. Also, in the highly structured system of West Point, there are other agencies such as the Cadet Counseling Center or the various academic departments which handle non-spiritual problems with the cadets. For instance, academic problems are dealt with by the academic counselors, emotional problems are handled in the Center, and physical education problems are brought to the attention of the Office of Physical Education.

The organization of chaplain coverage in the Office of the Cadet Chaplain is also unique. There are four chaplains and four regiments, but the chaplains are not assigned one chaplain to a regiment as would be usual in the Army. Instead, we are organized according to areas of responsibility. Dick Camp, for example, is responsible for the Sunday School Teachers. Dave McDowell is the sponsor of the Fellowship of Christian Athletes Chapter at West Point. My responsibilities include Morning Chapel.

This organization by task allows the chaplains to move freely about the Corps without fear of encroaching upon anyone's territory. It means that every chaplain develops relationships with cadets and tactical officers of every regiment and company and places the emphasis upon the whole Corps rather than one regiment. The recent reorganization of the Office of the Commandant of cadets added a brigade tactical officer with the rank of colonel and changed the position of Regimental Commander to Regimental Tactical Officer, with the rank of lieutenant colonel. This was done to encourage a corporate identity among the Corps of Cadets, rather than merely a regimental identity.

There are some drawbacks to this organization. For instance, when I first arrived, I was rather overwhelmed by this arrangement. Now, towards the end of my first year, I feel recognized and welcome anywhere I go within the Corps. While one chaplain working within a regiment and concentrating his efforts there might become more deeply involved with those people than four chaplains operating randomly throughout the Corps, the present system allows for a real team ministry. Even though each chaplain has an assigned area of responsibility, all feel responsible for the

total program and ministry. It is extremely important that if one chaplain is sponsoring a program, the others lend their full support so that the event is seen as being sponsored by the office as a whole and is not merely some individual's ministry.

The concept of ministry practiced with the cadets is based on quality, in-depth ministry which does not rely on flashy evangelistic endeavors. We have our special outside speakers, to be sure, and they do help to publicize the fact that there is an active community of faith, but our emphasis is on the day-to-day ministry. Cadets are already over-lectured and over-programmed. Each academic department sponsors guest lecturers on a regular basis during weekday evenings which are mandatory for the cadets involved. On the weekends, there is a plethora of athletic contests, cultural programs, and dances (or "Hops," as they are referred to in cadet slang). As a result, at least in the mind of the uncommitted cadet, any religious program goes into the hopper with all the rest and he chooses whatever will be the most interesting for him that week or weekend. Because of the tight schedule and multitude of lectures, cadets enjoy small discussions and individual, informal talks. They like to share ideas and to hear what life will be like when they graduate. The Chaplain's Office sponsors a Coffee House in the "1924 Room," in the basement of the Cadet Chapel, to try to provide for that need to relax and talk. Additionally, just about everyone assigned to West Point reaches out to the cadets and makes himself available for just this kind of informal talking.

Secondly, experience has shown that the most effective method of bringing people into a church is through their friends. One cadet sharing with another seems to have the greatest impact because they have built up a trust relationship with each other. Gradually, that trust is built with the chaplains, too. For example, at an early organizational picnic of the Cadet Acolytes and Ushers, which my wife and I held in our home, one cadet bemoaned the fact that they were never here Christmas Eve to share a midnight candlelight service with their brothers and sisters in the Corps. Let me hasten to add that he was not sad to be away from West Point on Christmas Eve, it was really the candlelight service he was missing! We pursued the idea and, at 2300 hours the night before the cadets departed on Christmas Leave, we celebrated with the first annual "Christmas-Leave Eve Candlelight Service" in the Cadet Chapel. It was a beautiful experience which opened with the United States Corps of Cadets' Pipe and Drum Corps in full tartan, playing a Christmas medley prelude. As the cadets drifted silently up the hill to the chapel from their rooms, where they had been studying and packing, there was such an atmosphere of expectancy that one could almost imagine that the Christ child would be born the next day. Such an experience can only be fully appreciated at West Point, where cadets normally are not allowed out of their rooms after taps.

That special Christmas service was a one-time thing, not intended to become a tradition, but there are some other religious events which happen

on a weekly basis. The Post Sunday School is taught by cadets exclusively. There are about eighty teachers who meet each Sunday morning with the children of the post in the West Point Elementary School. The cadets are organized by departments, with a cadet superintendent. Each department meets during the week for on-going training and lesson preparation. The kids are thrilled with this contact with cadets and look forward to Sunday School each week.

Morning Chapel allows the cadets the opportunity to start each day with some friends and the Lord. It is entirely run by the cadets even though they invite the chaplains to speak one morning a week and to offer Communion on another. The remaining mornings feature cadets speakers or perhaps a member of the Staff and Faculty. In this manner, the Superintendent, LTG Andrew Goodpastor, the Deputy Superintendent, BG Charles Bagnal, and the commandant of Cadets, BG John Bard, have all had the opportunity to share their faith with these cadets sometime during the year.

Such spiritual experiences notwithstanding, there is a genuine need for continuing emphasis on ethics and morality within the Corps of Cadets. West Point has long had a tradition of an Honor Code and Honor System, but cadets entering from all walks of life and sections of the country reflect the trends of the times by what they bring to the Academy. Hence, a Committee on Ethics was formed which included Chaplain (COL) Joe Beasley, who is an instructor in the History Department. Chaplain Ford and Father Tubridy, Rector of Holy Trinity, are special consultants to the Committee. Ethics is a wide-ranging subject and the sources of ethical behavior may be more than those from the Judeo-Christian tradition. The questions of which ethics should be taught, how they should be taught, and whether they *should* or even *can* be taught are now facing that Committee. In response to the Borman Commission Report, a multitude of committees, such as the one on ethics, has been formed.

Consequently, the atmosphere at West Point is one of transition and change. It is exciting, unsettling, frustrating and draining all at the same time.

Looking to the future, I see the chaplains continuing to do what they are doing in the way of programs and retreats, but also moving out of the office more and going to where the cadet lives. A cadet is summoned to an academic department or to meet with his tactical officer, so it has real meaning for him when his chaplain drops by his room for even a short visit just to say that he cares.

I recently returned from Madison, Wisconsin, where I participated in a seminar on the Bethel Bible Series along with about 150 other chaplains and civilian pastors. I am quite excited about the prospects for this study among the cadets. We will have to tailor the program to a one-year course, as I understand Chaplain (COL) Conrad Walker did at the War College. I envision this course being taken by prospective Sunday

School teachers, but also being helpful as a way to reach the "fence sitters" who have always wondered what was in the Bible but never knew how or where to start reading it.

In the final analysis, ministry is ministry. What makes it different or unique is the setting in which it happens. West Point, by virtue of being both an Army post and a college campus offers some unique challenges to the chaplain. I have only begun in my first year to explore these challenges. Until now, my longest assignment was the 17 months I spent as the DISCOM Chaplain with the 2nd Infantry Division in Korea. Before, I have always felt a sense of having to accomplish everything within one year for fear I would not get it all done, whatever "it" was. West Point doesn't yeild easily, so I have had to slow down and learn to work with a team and to look around and see what was needed. Perhaps in this day of lengthening tours we all will have the chance to slow down and become more deeply involved.

Military Families With Exceptional Children: The Need for a Special Ministry

Chaplain (MAJ) Robert L. Pearson

In November 1977 five soldiers from Fort Riley, Kansas, were killed in a tragic plane crash. The Army community, as usual in such times, rallied round the families. Survivor Assistance Officers were appointed; help and assistance was given. Sorrow was expressed through personal visits to the victim's families by concerned commanders. The Army community filled to overflowing a 600-seat chapel at the memorial service. People cared; they continue to care.

The bereaved rapidly capture the attention of the supportive community on an Army post, but they are not the only families who need the support of the caring military community.

The family with the child that is "different" needs this care and concern as well. Yet the family with the different or exceptional child is often hidden, known only to a few neighbors. They are seldom recognized by command as a family with a unique stress which can affect the duty performance of the parent who is the service member. When the child's difference (exception) is a physical one requiring braces, crutches or a wheelchair, the family usually gets understanding and sympathy. When the exceptional child is brain injured, mentally retarded, unable to read or learn to read (dyslexic), or has some other specific learning disability, however, the family may receive little compassion from the community. Indeed, when the problem is not obvious physically, the family may actually draw criticism:

Neighbors also tend to look upon these mothers and draw the same conclusion: "It's the mother, not the child." "That kid would be all right if his mother would let him fight for himself." "If her hand would smack the seat of his pants, he'd be all right." And on and on and on . . . I often think that mothers of the extremely injured children are luckier of the lot because when a child's handicap is obvious to the eyes of the neighbors and the professionals, then the mother is not showered with these slings and arrows. I have never heard a neighbor comment that the twisted body of a child confined in a wheelchair would be all right if it were not for his mother's overprotection.¹

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¹David Melton, *When Children Need Help* (New York: Thomas Y. Crowell Company, 1972), p. 67.

Parents may even accept such value judgments of their neighbors and become ashamed that their child is different. Consequently, they may say little to anyone about it, try to keep it secret, and continue to suffer in silence as a family unit. That pattern is similar among civilian as well as military families with exceptional children. Perhaps it is more true of military families, however, because the military parent may feel the child's condition could affect assignments and have affect on one's Army career.

There is light in that latter dark picture! Army Regulation 614-203, effective 1 February 1978, indicates that soldiers with handicapped (exceptional) dependents will receive special consideration for assignments. The AR is designed to prevent emotional or financial hardships for families with exceptional children. It is available to E-4 with two years service or E-5 and above.² Hopefully this new regulation will inspire more military families to seek help for their exceptional children, since discovery won't adversely affect their careers. Unfortunately, it isn't going to help a large number of families, namely those who are E-4, under two, and E-3 and below. This is especially significant in light of the Army Chief of Staff's statement indicating that about one-third of the 430,000 Army personnel in the lower four ranks are married.³ Further, the regulation has been interpreted by one Military Personnel Center official as follows. "Although dependent needs will be given every consideration during the assignment process, the needs of the Army will ultimately prevail."⁴ This interpretation may cause some military families to remain silent about their exceptional children despite the new regulation. Why reveal very personal family matters when it may achieve nothing?

As time goes on, there will be more and more exceptional children in Army families simply because there are more and more Army families. From 1953 - 1974, "the Army has undergone the greatest transformation, from a service having a total of 35.2% married personnel to one with 55.4% married in 1974 — a 57% increase."⁵ Not only has the number of families increased, but they are younger: "The military is dealing not only with families but also with relatively young families."⁶ Careth Ellingson, in *The Shadow Children*, states: "A widely accepted minimum figure is that ten percent of all school age children, of normal or above intelligence, fall into the general category of reading retardation due to genetic dyslexia."⁷ There is a significant number of exceptional children in society; they are an increasing number in Army families too!

²"Dependent Handicaps to Influence PCS Move," (*The Fort Riley Post*), 23 November 1977, p. 4.

³"Varied Allowance Urged for Servicemen," (*The Daily Union*), Junction City, Kansas, 22 December 1977, p. 1.

⁴*Ft. Riley Post*, p. 4.

⁵Nancy L. Goldman and David R. Segal, eds., *The Social Psychology of Military Service*, Sage Research Progress Series on War, Revolution, and Peacekeeping, Vol. VI, (Beverly Hills: Sage Publications, 1976) p. 127.

⁶*Ibid.*, p. 132.

⁷Careth Ellingson, *The Shadow Children* (Chicago: Topaz Books, 1967) p. 18.

It is reasonable to assume that attempts are made to locate such exceptional children. Fort Riley, Kansas, has had a program since 1974 to find exceptional children through a screening process developed in a cooperative program by the Occupational Therapy section of Irwin Army Hospital and the Geary County elementary schools on post. In its first year that screening discovered 140 exceptional children! They were children with learning disabilities.⁸ When asked if my personal estimate of 6% of military families having exceptional children would be representative, Captain Darrel Cunningham, Occupational Therapist and Officer In Charge of the program at Fort Riley stated categorically that 6% was too low. He says a large number of exceptional children are just getting by — either the child can manage well enough, or the school passes him regardless of his problem, or he has a positive supporting family. While he was unwilling to make a percentage estimate, he continued to insist that 6% was far too low. It is significant to note that during the last school year he worked with 50 children per week who had various learning disabilities.⁹

Other Army posts and DOD agencies are aware of the exceptional child. These are programs in existence at Fort Benning, Georgia, and in Defense Department Dependent Schools. Fort Benning recently screened 500 children for learning disabilities. "Of the 500 screened, 60 were asked to return for further testing and 25 currently are receiving therapy."¹⁰ Dr. Anthony Cardinale, DOD Dependent Schools Director, started a screening program for some 15,000 first graders to "determine any special learning problems youngsters may have and to set up special programs for them."¹¹ The fact is that exceptional children are present in large numbers throughout the Army!

Here, surely, is an area of pastoral concern for Army chaplains. They can be of great assistance at the very beginning — when children are diagnosed as exceptional for whatever reason. The best assistance is to bring the love of God to the family. In order to bring that message more effectively, the chaplain needs to know some of the parental reactions and attitudes regarding the exceptional child, and also some knowledge of the educational opportunities for such children. With this background he can design a chapel program which is of substantive help.

When a child is born the parents have many hopes and expectations for him. It is a crushing emotional blow when it becomes apparent to them that something is different about their child, and their hopes and expectations turn to anxiety and fear. Whether that happens at the time of birth, from an obvious birth defect, or happens later on in the child's life, is not at issue. Whenever a child is different, the parents will go through some sort of reaction experience.

⁸"Riley Clinic Solves Learning Disabilities," *Army Times*, 25 December 1974, p. 22.

⁹Interview with Captain Darrel Cunningham, Occupational Therapist, MEDDAC, Fort Riley, Kansas, 30 August 1977.

¹⁰"Center Helps Solve Learning Problems," *Army Times*, 7 February 1977, p. 45.

¹¹"First Graders O'Seas Face Entrance Exam," *Army Times*, 5 September 1977, p. 6

I believe the degree of their reaction is directly related to how much of the child's disability is obvious. With an obviously retarded or physically handicapped child, parents go through the process of acceptance more quickly than those with children with disabilities not readily observed. For the latter, the acceptance process is slower because it takes so much longer for them to admit their child has a problem.

Anxiety is the first reaction of the parents of a child who is found to be exceptional, "when they suspect or are informed that their child is not developing normally."¹² When that kind of news is received, the parents seek counsel to determine just what is happening to their child. Thorough testing and re-testing is done, but once such testing has established that the child does have a real problem, the reaction of the parents is of particular concern. Phillip Trapp notes the similarity between the reaction to a diagnosis of retardation, and the reaction to the announcement of the death of a loved one.¹³

Dr. Elisabeth Kubler-Ross, in *On Death and Dying*, indicates the stages a terminally ill patient goes through: 1) denial and isolation; 2) anger; 3) bargaining; 4) depression; 5) acceptance.¹⁴ Families of a deceased person go through the same grief process. Even families who were expecting a death don't really move beyond the denial stage or bargaining stage until after its occurrence. So, even with advance warning that the death of a loved one will come soon, it is hard to prepare for the grief process.

In similar fashion, parents cannot prepare in advance for what their reaction might be if they were to have an exceptional child. It must be faced when it happens.

Trapp's observation of the similar reaction to a diagnosis of an exceptional child is supported by Edward French. He indicates that one of the first parental defensive reactions to this kind of diagnosis is denial, a refusal to admit that anything is wrong.¹⁵ (Note the Kubler-Ross' statement that the first stage of grief is denial.) Beatrice Buckler is even more explicit: ". . . confusion, shock, grief, and even anger overwhelmed the parents . . . Why should they, of all people, have a retarded child?"¹⁶ Samuel Kirk states that, "interviews with many parents have revealed a tendency to progress through stages of shock, disbelief, and fear and frustration before they finally arrive at the level of intelligent inquiry."¹⁷

¹²Samuel A. Kirk, *You and Your Retarded Child* (New York: The Macmillan Company, 1958), p. 1.

¹³ Phillip E. Trapp and Philip Himelstein, eds., *The Exceptional Child* (New York: Appleton-Century-Crofts, Inc., 1962), p. 237.

¹⁴Elizabeth Kubler-Ross, *On Death and Dying* (New York: Macmillan Publishing Co., Inc., 1969), pp. 38-137.

¹⁵Edward L. French and J. Clifford Scott, *Child in the Shadows* (Philadelphia: J. B. Lippincott Company, 1960), p. 22.

¹⁶Beatrice Buckler, *Living With A Mentally Retarded Child* (New York: Hawthorn Books, Inc., 1971), p. 1.

¹⁷Kirk, *You and Your Retarded Child*, p. 2.

Connected with the anger phases of this reaction process is a guilt stage. It is guilt as an expression of anger. But the anger may not be outwardly directed toward those who made the diagnosis. More likely it will be directed at other family members, or it can be turned inward toward the self. All of these produce unhappy results.

Ellingson believes the first step parents of an exceptional child should take is "complete acceptance of the child and his handicap."¹⁸ I believe this is not the first step parents take, but rather it is the last step. From my experience of working through the grief process over what has happened to the child and to them, acceptance is the last step. When the grief process has been completed, the parents can be enlisted to help the child significantly. Before that, however, they are too preoccupied with their own reactions. French bears this out in his discussion of the stages of the exceptional child's parental development: 1) "Why did this happen to me?" — the stage of feeling sorry for oneself; 2) "What can I do for my own child and for my family?" — the stage of facing one's own problems; and 3) "What can I do for others?" — the stage of trying to help other families in similar situations.¹⁹ Once the parents have worked through the first stage, they can progress to the point of being helpful to their child and finally to others.

The "Why?" stage tends to promote guilt feelings in the parents. Maria Egg observes that parents, when first told of their child's problem, find little consolation in knowing that there may be many others with the same problem: "In the beginning, you may think that no other parents have been visited by such misfortune. That is why you feel shut-out of the group of parents with normal children."²⁰ There is a tremendous feeling that they have somehow done something wrong; the feeling persists that if only they had done something differently their child wouldn't have this problem. Unfortunately, countless articles, books and radio and TV programs have placed too much emphasis on parental responsibility for how a child turns out. French speaks to that point and emphasizes the affects on these parents and their guilt feelings:

Indeed, it is now one of the most widespread myths in the field of child development that the child can be made into anything, depending on how his parents handle him . . . in other words, the theory goes, whatever a child's difficulties may be, they stem from some error on the part of the parents: from a failure to meet the child's needs, or a selfish sacrifice of the child to some parental ideal. Unfortunately this theory has found a very receptive audience among parents themselves . . . The parent feels consciously or unconsciously, "This child is part of me; he belongs to me; whatever he is, I have made him — and if it is not good. I am to blame."²¹

¹⁸Ellingson, *The Shadow Children*, p. 45.

¹⁹French, *Child in the Shadows*, p. 130.

²⁰Maria Egg, *When A Child Is Different* (New York; The John Day Company, 1964), p. 31.

²¹French, *Child in the Shadows*, p. 19.

So Robert Selle gives some helpful advice to the pastoral counselor here: "Normal emotions only become abnormal when prolonged . . . the counselor: 1) allows the reactions to be aired freely rather than internalized, and 2) shares the pain as one who weeps with those who weep" ²²

How easy it is for this kind of stress from unwarranted guilt feelings to turn husband against wife, each seeking to blame the other for "his" or "her" family. Ultimately, parents need to see that such pursuits are futile. An unthinking or unfeeling counselor of such parents, or the teacher of the exceptional child, can easily reinforce the guilt trap by suggesting they search their lives for mistakes and thus add to their already present feelings of guilt and shame over their child. Ideally, the counselor must help the parents ventilate and get rid of their guilt. Ellingson speaks such words of comfort, words that shine through with their own truth, especially when perceived by the parents: "Remember," he says, "it is not the end of the world for you or your child — in fact, the discovery is likely to turn out to be the beginning of a new world for you both." ²³

It *can* be a new world for parents who learn to focus their attention on helping their child instead of concentrating on themselves. Obviously, it will begin to make life much easier for the child, who is often painfully aware that he is different from other children. (This is particularly true of those with specific learning disabilities.) The child is a person, and he begins to perceive what is going on around him early in life. He understands his parents are upset with him, but he may not know why. He often concludes that he is somehow at fault. That discourages him from trying to understand what his folks want him to learn, which in turn produces more anxiety until a horrible circle of events encompasses him. Ellingson says it well:

What a new world it is for a child when he is convinced that he does not have to feel guilty or of less worth than other children — especially when his parents support that conviction! When all these feelings about the child's problems have been worked through, the parents are free to relate to him in a helpful way. When the child knows he is accepted and loved, his motivation toward learning and living is enhanced because he does not have to waste his emotional energy on anxiety. Parental understanding helps remove the fear aspect from the life of the exceptional child and sets him free! This is underscored by Trapp:

A dyslexic is intelligent and knows that he is an object of ridicule by other children, his ego is battered by failure at school, and he is aware that his parents feel frustrated and heart-broken because of his inability to achieve. ²⁴

²²Robert Selle, *What Do You Say to Parents of a Mentally Retarded Child?* Pool of Bethesda Series, Bulletin IV (Watertown, Wisconsin: Bethesda Lutheran Home, 1974), p. 7.

²³Ellingson, *The Shadow Child*, p. 96

²⁴*Ibid.*, p. 17.

Because it is learned, the subject's attitude towards a task (motivation) probably reflects attitudes of others towards the child, notably the attitudes of his parents . . . Where the parental attitude was most realistic, the child seemed best able to work out his realistic evaluation of his limitations and maintain healthy relationships.²⁵

It is natural for parents to pass through various stages in coming to terms with the situation of an exceptional child in their family. It is at no small emotional cost. Yet this must be done for the sake of the child. Gallagher underlines this: ". . . until all parents seek and accept in an objective and unemotional fashion this sort of advice and information of their child's condition, many youngsters will be deprived of help and understanding."²⁶ French summarizes the need for parental acceptance of the exceptional child very clearly:

That most parents twist and turn emotionally in an initial attempt to deny the situation with which they are faced is not surprising; what is surprising is that they eventually work their way through their own shock and respond to the need of their child.²⁷

When the parents have reached this point they become more involved in the reality of life for their child, and they begin to focus upon his educational needs. They turn to their pastors, to the schools, the teachers and counselors, and to any community agency that can be supportive. M. Duncan Stanton, in his study of the military family, says: "During crises, families without nearby relatives tend to turn for support to close neighbors, chaplains, and, almost as a last resort, services within the formal military community."²⁸

It's a big step for any parent to say to another person, "I need your help for my child." Chaplains and educators especially need to realize this and show their understanding. Parents must be seen by such professionals as a positive force in helping their own child, and not just someone to be placated. Without parental involvement, the learning process will be more difficult for the child than it need be. If the parents thoroughly understand and accept what is being done, they will ultimately be the most constructive force. Ellingson agrees:

No matter what the problem may be, the remedial facility must always have supportive help from the home environment. If the child has to fight his parents, as well as his problems, he is wasting strength in non-productive activity.²⁹

²⁵Trapp, *The Exceptional Child*, pp. 515-516.

²⁶J. Rosewell Gallagher, "Can't Spell, Can't Read," *Atlantic Monthly*, 1948, Reprint #2 by permission, p. 5.

²⁷French, *Child in the Shadows*, p. 21.

²⁸M. Duncan Stanton, "The Military Family: Its Future In The All-Volunteer Context," Goldman and Segal, eds. pp. 141-142.

²⁹Ellingson, *The Shadow Child*, p. 55.

William Gardner further warns that professionals not use fancy or judgmental language in order to impress the parents with their wisdom: "They do not need generalities about being a good parent. They do need specific, concrete and practical suggestions about how they can best promote optimal adjustment for their child."³⁰ Roger Reger makes a similar point:

Teachers should be able to talk with parents in language the parents can understand . . . they should stay close to topics directly related to the child when talking with the parents; these topics should be discussed in plain English with an awareness of the need for tact.³¹

Selle gives a list of "don'ts," particularly helpful to the pastoral counselor's awareness:

Don't pity.

Don't patronize. Parents may know more about mental retardation than you do.

Don't give the impression that professionals have all the answers.

Don't quote (as one pastor did): "Visiting the iniquity of the fathers upon the children . . . unto the third and to the fourth generation (Exodus 34:7)

Don't hold out unrealistic hopes: "He may someday be normal, etc."

Don't expect things to happen overnight.

Don't fake it.³²

While I have stressed the need for parental understanding and support, I am fully aware that parents are not without faults. Sometimes they make it harder for their child without realizing it. When their mistakes are pointed out to them, in terms of the disruptive effect they have on the child, most parents will modify their behavior to help the child.

But while parents can learn what mistakes they are making from the professionals, the opposite is also true. Religious and secular educators can learn from the parents what the parents feel to be professional mistakes. They may well be, and the professionals must be equally open to modify their programs and behavior. Such discussions are marvelous opportunities for sharing and understanding.

The important thing is to reach mutual cooperation between parents and educators. When this is done, an approach to the child's education or training can be established specifically for the child. One of the tools at hand for this is the data from all the testing that led to the initial diagnosis of the child's problem. Those results give the educator his base for an educational approach. The education of the exceptional child can never be "hit or miss." There must be a specific plan. Buckler emphasizes: "No matter what the degree of retardation or what special needs a child may have, an objective and a program are essential. Having a program makes an undeniable burden manageable."³³

³⁰William L. Gardner, *Children with Learning and Behavior Problems* (Boston: Allyn and Bacon, Ind., 1974) p. 316.

³¹Roger Reger, Wendy Schroeder, Kathy Uschold, *Special*

³²Selle, *What Do You Say To Parents*, p. 13.

³³Buckler, *Living With A Mentally Retarded Child*, p. 3.

The chaplain or religious educator would do well to seek the cooperation of the parents and the secular educators to determine their program or approach so that the religious education of the child can fit in with the program and not be counter-productive. The exceptional child benefits most if the goal is set and everyone concerned works toward it: the child, the parents, the school, and the religious educator or chaplain.

The parents of an exceptional child, we have said, will look to the school with its professionals, to the chaplain and the chapel program, and to the community for supportive services. They will also look for an attitude of care within the chain of command. Buckler points out that parents have the right to expect professional response from schools and other community resources.³⁴ While she doesn't mention the church, the parents certainly have the right to expect their church or chapel and chaplain to be involved.

A chaplain can offer tremendous help by bringing the consolation of the Word of God. His ministry and the knowledge of God's love for them and for their child can help them work through their anxiety, fears, and feelings of guilt and anger so they can reach the point of acceptance and are ready to be a positive force in their child's development.

The parents' task of helping their exceptional child learn to become a responsible and functioning member of society, and of helping him know God's love in his life, is not easy. Dr. Egg points this out in her beautiful and sympathetic approach to parents:

Your attitude will have a decisive effect on the entire family; the mood of a home depends on the parents. They give peace and joy to a home. But you can only give what you have. This means that there must be an inner peace within both of you. But this inner peace is not a gift. You must work hard for it.³⁵

The chaplain and the chapel community can be most supportive and constructive in that process.

A chaplain can help families with exceptional children in many ways. First, he can offer himself together with God's love. He can help the family through its time of travail. He might, with their consent, call together several parents with exceptional children so that, in sharing common or similar problems, they can strengthen one another. He can provide religious education classes for exceptional children, making sure they remain an integral part of the chapel community. He should encourage members of the chapel especially to be accepting of these people because the healing touch of the People of God is immeasurable. He can encourage members of the chapel family to help with some of the physical chores these families face in caring for the exceptional child. Teenagers can

Buckler, Beatrice, *Living With A Mentally Retarded Child*. New York: Hawthorn Books, Inc., 1971.

³⁴*Ibid.*, p. 60.

³⁵ Egg, *When A Child Is Different*, p. 45.

even help by volunteering free "babysitting" time and providing parents with precious time alone. Simple and regular visits to the home by chaplain and chapel members will demonstrate acceptance of the child and the child's family. Finally, the chaplain can pray and encourage others to pray, especially for the parents, the child, and the entire family. Above all the chaplain can be a source of much-needed love.

Soldiers are not machines nor, for that matter, are their dependents. Chaplains, above all, should be sensitive and responsive to their needs. The problems of the exceptional child and his troubled parents should be of particular concern to us. Indeed, however "ordinary" our present assignment may be, this may be our common "special ministry."

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The Army Reserve Chaplain

Chaplain (MAJ) Arnold D. Westfield, USAR

I am the senior Army Reserve chaplain for the 187th Separate Infantry Brigade headquartered at Fort Devens, Massachusetts.

During the past five years I have worked with five seminary students who have indicated an interest in the military chaplaincy, both active duty and reserve. The Army Reserve has a chaplain candidate program through which interested candidates have the opportunity to observe Reserve chaplains in their duties. Invariably, their first question is, "What does a Reserve chaplain do?" Secondly, "What personal satisfactions and rewards does a part-time minister find in a part-time assignment such as this?"

First of all, let me explain that although Reserve training takes place primarily one weekend a month and during two weeks of the summer, the kinds of planning, organization and supervision that go with the responsibilities of a brigade chaplain make it more than a part-time affiliation. This is true of most, if not all, of the positions in the Reserve. It is a serious business. In its present stance, should a national military emergency be declared, the Army Reserve would be called upon immediately to respond.

Secondly, in response to the question regarding the status and mission of the Army Reserve chaplain, let me answer on the basis of how I see my duties and responsibilities to my unit, and how I go about carrying these out.

As I'm writing this paper, I'm aware that my organization will be meeting this weekend. I will visit a company-sized unit in northern Maine where I will conduct a lecture-discussion on values' orientation. We will probably touch on some issues regarding the need for the military in our society and the place of the Reservist in that arrangement. I will hold Protestant services for the personnel at brigade headquarters. I will visit a staff training exercise where a battalion staff will receive a weekend of intensive evaluation and coaching by active Army personnel. I will meet with my three subordinate chaplains and the personnel of my section. I will present a briefing of chaplain section activities and will visit one or two of

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the units meeting at Fort Devens. In short, I have a rather full schedule of activities ahead.

While making my visits, I have a definite plan or program in mind. Let me describe it in terms of the principle functions of the Reserve chaplain in the separate brigade.

Providing for Worship Services

Already a month or more in advance of monthly training, I will anticipate and arrange for worship coverage for the fourteen or so training locations spread out from western Massachusetts to northern Maine. A separate infantry brigade is much like a miniature division, in that it contains both combat arms units (infantry, artillery, armor and engineers) and administrative and support personnel. Thus the kind of units and training that goes on are highly complex and diverse, making the task of religious coverage interesting but, at times, difficult. Ideally, there should be fourteen chaplains of each major faith to provide services in each location at the magic time of 0800 hours, Sunday morning. But there are not. There are only two, one Protestant and one Catholic. So we do what we can with what we have, working within the constraints of time and personnel. We give higher priority to major-size units, units training adjacent to other units, units on special missions (where services in the civilian community are not readily available), and units which for reasons of geography do not have regular visits by a chaplain. Where a chaplain is not available to provide worship services, we arrange to have a local clergyman come in although, with the strain on most parish clergy in recent years, this is not as realistic as it has been in former years. We also arrange to have the unit provide transportation to local worship services where this is required.

Counseling

A second function for the Reserve chaplain, similar to that of the parish clergy, is counseling. The Army recognizes the value of counseling opportunities for those who are experiencing personal or family problems. We might refer to Maslow's concept of self-actualization by pointing out how even those who are well adjusted can improve their professional and occupational performance when their more basic needs and problems are resolved.

Talking is therapy, if it is channeled effectively, and the well-prepared chaplain will recognize the significant contribution he can make to both the individual and the military in constantly improving his counseling skills.

There are times when the chaplain must channel complaints and misunderstandings to commanders. One of the finest counselors I know, a chaplain who is retiring soon, has the distinct ability of being able to do this skillfully, employing a "come-now-and-let-us-reason-together" approach. He does not offend either the superior in the situation nor let the junior feel

he is unimportant or not being taken seriously.

The Reserve chaplain fills a somewhat different role as counselor than does his active duty counterpart. The people he sees on weekends are usually not part of his own congregation but rather of many other congregations in the local community (or of none, as the case may be). He has to build a climate of trust and confidence if his soldiers are to come to him for help with their problems.

Advisor to the Commander

The Army Reserve chaplain stands in a unique relationship to his commander. He is the advisor in matters of religion, morality, and morale in the unit. He keeps the commander informed concerning the program of the chaplain's section and seeks his help implementing what he feels is vital to the unit. Obviously, the commander expresses his own ideas to benefit the personnel in the organization and expresses certain things he hopes to see accomplished. In a way, the supervisory chaplain acts as an intermediary. He translates the wishes of the commander into workable programs which he shares with his associate chaplains. He speaks with them of their role as clergymen in the military. If they have ideas for improving the effectiveness of the program, he works out those ideas in detail and presents them for approval.

Records, Reports, Files

The Army operates on paperwork. We've all heard this and seen examples of its veracity. But paperwork is necessary with any large number of persons in order to keep informed and updated on operations and programs. The chaplain is not exempt from the process. In fact, one of his major concerns and tasks is to ensure that records and reports of activities are kept current. Each month the section publishes a bulletin telling times and locations of services throughout the brigade, and which chaplains will be present in what unit areas. Additionally, the bulletin contains mention of major religious observances and holidays.

Records are kept, developed and refined, especially concerning summer camp and mobilization. Special projects and after-action reports are filed. These serve to inform and keep interested personnel up-dated on chaplain section activities, to serve as training vehicles for the somewhat steady turn-over of personnel in the section, and to avoid needless repetition in the planning of recurring events and activities.

Recruiting

An important part of my task as brigade chaplain is the recruiting of personnel for the section, both chaplains and chapel activities specialists. It can be a long and painstaking task to see a chaplain through ecclesiastical endorsement, commissioning, basic orientation, and on-the-job training in the section. But it is significant in terms of the greater services the section is

able to provide for more workers.

Since 1972 I have personally recruited six chaplains, about one a year. Three of these "escaped" into the active Army. I say this facetiously, because even if I no longer have the benefit of their services in the brigade, the Army at large and they personally have profited. Three others are now my associates in the brigade and I am grateful for their work. Each person brings his own skills and interests with him. One of the chaplains I work with is involved in civilian counseling full-time. Another serves a parish in the inner city and visitation is his particular speciality. I am short one chaplain at present. Since the Army requires that a chaplain be able to attain at least a twenty-year retirement by age 53, I must look for someone with prior service or convince senior pastors with already over-worked staffs to release one of their younger clergy for Reserve work.

The Reserve Chaplain and Education

The Army's educational program is full and far-reaching. A supervisory chaplain can be an important part of it both as a teacher and a student.

First of all, he performs a central role in insuring that his associate chaplains keep up with their educational requirements for purposes of retention and promotion as well as effectiveness in their assignments. This means climbing the long ladder through basic orientation, the advanced course and Command and General Staff College. The senior chaplain not only assumes the responsibility for training his section, chaplains and enlisted personnel, but also for tying together their needs, interests, and skills within the context of the military and the units they serve.

As an asset to their personal growth, individual chaplains have ample opportunities to share their knowledge and experience in fields of interest, management, worship, counseling, etc., with one another. Finally, there are training workshops and conferences in subjects that are of particular interest and importance to clergy in the military. The chief value from the educational opportunities which I have been able to participate in has been my personal growth in understanding and appreciating the function and decision-making process of those in positions of leadership and being able to see more clearly how the chaplain can assist them.

Ministry of Presence

When the chaplain is not performing the formal functions of worship leader or counselor, he is generally with personnel of the unit who are in training and acts as the representative of and spokesman for religion within the military. This function has been described by some as a "ministry of presence." He has an opportunity to be with many people in varied situations, some enjoyable, some taxing—both physically and emotionally.

It is enjoyable to take a hop on a helicopter to visit personnel in a hospital. It is difficult, but hopefully rewarding, to visit personnel in

confinement facilities or mental health facilities, as infrequently happens. It is enjoyable *and* taxing to be part of an armored cavalry exercise. The opportunities for a valid ministry of presence are as varied and challenging as the situations and imagination allow.

Aid in Civilian Disaster

But what, if anything, besides training, does the Army Reserve do?

The simplest answer is to stress the fact that the main function of the Reserve is to train for the possibility of a military call-up. But there is more to the answer, as the members of the 187th Brigade found out this winter. When an extreme emergency hits an area, as the blizzard of New England in February, the Army Reserve may be called out for rescue and relief operations. Let me describe some of my own experiences and impressions from that time.

Periodic television reports indicated the ferocity of the storm and the devastation of the combined elements of wind, snow and water along the coast. Thirty-foot tidal waves were over-running the beaches in the South Shore communities of Hull, Cohasset, and Scituate. Upwards of 2,500 people, one-fifth of the population of Hull, had been evacuated and settled in temporary shelters. Then came the announcement for which all Reservists and National Guardsmen must be prepared. The President designated the South Shore a disaster area and ordered the military to assist the community.

On Tuesday the Army Reserve and National Guard were called out to share in the work of rescue and evacuation. The 756th Engineer Company of the 187th Brigade, a detachment of medical personnel, a detachment of military police, and support personnel from the 187th Brigade were called upon to provide assistance at Hull. Many of the heavy equipment operators of the 756th Engineers were from the Hull area. Our brigade commander supervised operations, operating out of Fort Devens and the Boston Police Headquarters.

By Friday afternoon the roads were sufficiently cleared of abandoned cars and drifted snow so I could make my way to Hull, with stops in Boston and Weymouth to get two of my assistants to accompany me. The amount of destruction and devastation that we witnessed is almost beyond description. Two streets were completely inundated with ocean water and ice for more than a mile. Basements of homes were flooded and heating units made inoperable. Cars were standing in water up to their windshields. Frogmen were working off heavy trucks, taking people from their homes into temporary shelters. Late Friday night and early into Saturday morning they were still clearing streets of the heavy accumulation of salt water and hulks of ice. Front loaders were lifting snow onto trucks and bulldozers were shoving ice, snow and slush into the ocean. It was slow, tedious work, but progress was being made.

But as I walked through the streets of Hull the next day, speaking with Reservists and residents, many impressions rushed through my head. I

was experiencing something of mankind which becomes clear and distinct only under the stress of crisis.

I was able to see first hand how *frail* people are, how dependent on one another, and ultimately upon God. Job, of old, voiced the question, "Has man entered into the secrets of the snow?" Even modern man, with all his education and technology is not able to answer in the affirmative! I wasn't despairing of all knowledge and technology. Even a greater tragedy would have been experienced, as in earlier storms, if people did not have the transportation, communication, weather-predicting capability, life-saving equipment, and heavy machinery of today. But man, with all his learning, has still not been able to make great strides in understanding, let alone controlling, weather phenomena. As a meteorology instructor once told me, "Next to human behavior the weather is the most complex and capricious subject to deal with."

Secondly, man is *tenacious*. No matter how difficult, he will not give up on a task until it is completed to his satisfaction. The men and women of the 187th proved this time and again in those difficult days, as did many of the citizens of Hull. I spoke with one man who had walked twenty miles in the height of the storm just to be with his wife because he was concerned for her safety. "Weren't you afraid of getting lost or being overcome by the storm?" I asked him. Almost casually he assured me the only problems he encountered were in crossing the dangerous open bridges.

Thirdly, I found most people to be more *caring* than self-serving or selfish. On Friday I talked with Chaplain McLaughlin in Dorchester. Some individuals, he said, were looting the stores in his neighborhood. They had taken cans of meat, rings, watches, etc. He had chased one man who was dropping jewelry in his path as he took flight. It is an unfortunate reality that some people will always try to profit from the misfortunes of others and, therefore, military police have to be called on to assist in security. More numerous, however, were the stories of great courage and compassion. For example, Father McCabe, a young priest at St. Mary's and a National Guard chaplain, was constantly on the move from the time the storm hit, making calls, helping personally with the evacuation, and seeking assistance for his community. Neighboring congregations regularly telephoned their offers to help. A Protestant congregation diverted its Lenten offering to assist the families of St. Mary's.

Finally, man is *hopeful*, even in time of extreme distress. I talked with one man who was helping his neighbor pump water from his basement. His own home, I learned, was under water and would doubtless be a total loss. "That's the second home I've lost in this community," he told me. "The first was destroyed in a fire. But it's only property," he offered. "I'm grateful that my family is all safe. I can always rebuild property," he said as he continued to assist his neighbor. I had the distinct impression that the gentle, the poor in spirit, the generous in heart had once again had their day.

“What does a Reserve Chaplain do?” — “What personal satisfactions and rewards does a part-time minister find in a part-time assignment such as this?” Hopefully some of the personal experiences I have shared will help to answer those questions. It is a dynamic ministry, a great opportunity to expand one’s personal insight and his ability to serve others.

Ministering to Those Behind Bars

Chaplain (MAJ) Wayne C. King

"When did we see you ill or in prison, and come to visit you?" And the King will answer, "I tell you this: anything you did for one of my brothers here, however humble, you did it for me."

Matthew 25

The task of ministering to those incarcerated is not only a challenge, sometimes it appears to be an insurmountable task. The Army and the public at large need to become more informed about the problems related to crime. The late President John F. Kennedy said the race problem was a moral problem and that moral problems were the concern of churches. I believe that lawlessness, crime, and delinquency are also moral problems and that morality is, indeed, one of the Church's major areas of expertise and influence. I know most chaplains reading this article will never be chaplains in a correctional institution. However, with crime increasing at such a rapid rate, we are all touched by it in some way. I think it is imperative for all of us to be informed about correctional milieu, the incarcerated themselves, and their problems. We need to know how to minister to soldiers and dependents who find themselves in county jails, military confinement facilities, and prisons (military or civilian).

The Church's mission under God in relation to these institutions, is to mediate the love and compassion of God as well as His wisdom, judgment and power into policies and practices of the institutions and, hence, into the lives of the inmates they serve. The Church should play a major role in overcoming the offender's problem of isolation and abandonment. It has it in its power to re-educate the public mind and to create an awareness of correctional institutions which will correct this condition of isolation.¹

How will we ever know these conditions unless we go in among them? I remember the anxious moments I experienced as the gate slammed shut behind me on my visits to the stockade at Fort Hood. Would I be attacked by the "criminals" confined there? What could I say to these "terrible" men? What was I doing there anyway? (I *did* know the answer to

¹Abe H. Peters, "A Statement Concerning the Offender," *APCCA Newsletter & Journal*, Vol. 1, Number 4, August - September - October, 1975. p. 69.

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that one. My commander *expected* me to visit the stockade.) Well, I would make my visit and leave as soon as I could. And I did.

I hope that this article, based on later experience and study, will help parishioners behind bars and enable others to be better pastors and shepherds to their total flocks.

The Correctional Milieu

When a soldier is committed to an institution, he is faced with a radically new world. This is especially true for the person facing his first incarceration. Suddenly his world is compressed. He has to live in terms of square feet rather than square miles or national boundaries. He is cut off from old and familiar surroundings of office, day room, motor pool, club, etc. He can no longer drink beer with his buddies, play basketball with his friends, romp with his kids or sleep with his wife. In fact, he can't even go to the snack bar for a cup of coffee or a pack of cigarettes. Such activities, and hundreds more, which had always been taken for granted, are entirely eliminated or put under close control.

All of his external, supporting, self-image paraphernalia are taken away — his dark glasses, his distinctive jacket or sports coat, his mod shoes and flashy ring. In place of his army uniform he is given an inmate uniform, one he can in no way "wear with pride."

The following quote from an inmate in the Oregon State Penitentiary helps to explain the feelings of those who are confined:

No prison is pleasant, because the loss of freedom is devastating. Everything you have taken for granted is gone. You have no control over your life, no choice. Others decide when and where you wake, eat, work and sleep. Your life is fashioned to rules and regulations which discourage individuality and disregard normal impulses. You accept the rules and adjust, just as you do the crowded quarters, body odors, lack of privacy, standing in lines and the like.

Prisons are human warehouses for societies' misfits, outcasts, transgressors and the poor. They are filled with paranoids, manic-depressives, homosexuals, schizophrenics and assorted fruits and vegetables without labels.

Doing time is not a matter of physical survival, but emotional. So you regularly check your feelings, reactions and disposition. At first there was fear, but it was unfounded because you are not threatened. Self-pity comes and then it goes, a waste of emotional energy. Anxiety is constant, but of low voltage. You figure it is powered by the strangeness and uncertainty of the situation.

Learn to scream in silence . . . You can live with it, in fact it keeps you alert, cautious and ready for . . . whatever. It's a relief to learn that you can handle your emotions. For the rule is all but written that 'punishment must be taken like a man.' Whatever agony, whatever desperation you feel, you hide, and then you learn to cry without a tear.²

Loud voices are often raised, both from the inside and out, which label this process as "dehumanizing." The process of removing external

²Michael P. Rostad, "While Getting Set Free," *The Epistle From Prison*, Vol. II, No. 9, March 1978,

supports, however, swiftly and dramatically forces the person to face in reality and truth, perhaps for the first time in his life, the true condition of his humanity. From this moment of truth can come the reconstruction of an integrated personality. But to do so usually requires help.

This is a disturbing and fearsome experience. The anxiety level is often high. Ultimate questions consciously churn in the person's mind. Aloneness encompasses him. He needs to talk, not with just anyone, but with the chaplain, because, clouded though it may be in the inmate's mind, he does think of the chaplain as God's man. Because he sees the chaplain as one who deals with ultimate questions, the inmate reasons that the chaplain will understand.

The chaplain won't think he's foolish or weak for being troubled and scared. The chaplain may even have some answers to assuage his questions and anxieties.

Who Are The Incarcerated?

There are all kinds of people in our confinement facilities, jails and prisons. Basically, they are people who have problems with which they cannot cope; they've acted out their frustrations and become behavioral deviants — their lives became overloaded and they "blew the circuit." They are people who simply cannot deal with life.

Last year, while working at the Walls Unit of the Texas Department of Corrections, I counseled a man who was previously employed as a personnel officer for one of the major oil companies. He had family problems which resulted in divorce. He became over-extended financially, trying to keep up payments on a house awarded to his wife, the apartment where he lived, another car (since his wife got the family car already paid for), and his child-support payments. He "solved" his problem by "hunting" — not for deer or ducks but for money. He is now serving his fourth year of a fifty-year sentence for armed robbery. He simply could not cope.

People who find themselves confined are mainly those who tried to solve their problems in socially unacceptable ways. You see them in your office daily — the drug addict, the disciplinary problem, the AWOL offender, etc.

There is another group which is smaller and harder to deal with. They comprise approximately one-fifth of those confined in this country. These are people who have no adequate conscience and therefore no guilt. In the past they have been classified as psychopaths or sociopaths, and today as "those who have a criminal mind." They seem unable to learn from experience. They are always in trouble, profiting neither from experience nor punishment, and they have no loyalties to any person, group or code. They are frequently callous and hedonistic, showing marked emotional immaturity, lack of judgment, lack of responsibility, and yet with a unique ability to rationalize their behavior. Their behavior appears to them to be warranted, reasonable and justified. These are the ones who baffle all the experts.

How Do You Help The Person In Confinement?

If you are going to help the person who is confined you must deal with him where he is. He must face his problems (an abundance of which he usually has). The list is endless but here are four most frequently encountered.

1. The Future.

When a person is sent to confinement his chances of the next promotion are essentially nil. If he was a career soldier this can be catastrophic in his thinking. His career is doomed. He can even be barred from reenlisting. A man sentenced to the USDB with a discharge, for example, has about a one percent chance of returning to duty. When he leaves confinement, therefore, he usually has to start a new career. This has its own problems because many options are closed to convicted felons.

2. Fear.

Fear is a particular problem for the first offender. Everyone has heard stories about jails, confinement facilities and prisons. Remember the first time you visited a jail, prison, or your post confinement facility? And you were only *visiting*!

3. Loneliness.

The minute a soldier is locked up he is separated from family and friends. This is particularly devastating for someone needing their support.

4. Guilt.

There are a large number of people who are guilt-ridden because of their actions. Their sense of guilt is "eating them up" and this, as you know, can destroy a person.

Soon after I began working at the Walls Unit in Huntsville, a medical officer called and asked if I would see a man on the stomach ward. He said the man couldn't eat — that food just wouldn't stay down. The doctor indicated they had done everything possible for him, including sending him to John Sealy Hospital in Galveston. They could find nothing wrong with him, but when I first saw him he looked like a dying man. Little went on during my first two visits. During the third session, however, he was able to confess previous incest with his daughter. Since he was basically a man of high morals and ethical values who had slipped in a moment of weakness, he was now literally killing himself unconsciously because of his terrible guilt. After four sessions he began to experience forgiveness to such a degree that he was able to be released back into the general prison population.

How Does One Minister To Those Behind Bars?

While this section applies mainly to the chaplain who works behind the bars, much of it can be applied to the chaplain who is visiting his confined parishioners as well.

If you are a Christian minister, remember you represent Christ to those who are incarcerated. I believe a chaplain ministers a great deal through his being — through a "ministry of presence," to use a well-worn

term. I represented God to my troops in the First Cav' when I went on missions with them in Vietnam. That's the way most of them perceived it. It's the same inside wire fences and behind brick walls.

Your basic ministry is one-to-one, whether it be individual counseling, incidental contact, or group counseling. Your goal is to put them in touch with who they are, how they can function in life, and with the One who can provide the strength for that function.

But how do you do that best? How do you shepherd them? First, there is a great need for a healing ministry. For the most part these are fragmented, broken lives. They need Christ's healing. In order to be able to help others find out who they are, the chaplain must first know who *he* is. In order to minister, a chaplain must have a creative amount of wholeness, happiness, fulfillment, joy, peace, and meaning in his own life. He has this, we Christians believe, because Christ dwells in him. And if we have it, it will be seen in us and desired by parishioners who are looking for ministry in a creative sense.

Secondly, remember you cannot salvage everyone. Don't go in with a plan to salvage all, but do go with an open mind. Have a listening ear tuned to their hurts. Be willing to help those who do want help. You cannot help those who do not.

Third, you have a teaching ministry. Teach them who they are — who God is — and who their neighbors are. These are lessons most of them have never learned. Clear from your thinking the idea that your background and assumptions are common to everyone.

Fourth, there is the preaching ministry. If you are a correctional chaplain, or have an opportunity to fill the prison pulpit, you will know this is a vital supplement to the healing and teaching ministries. It fills a tremendous void in the institution. The preaching must be inspirational. It must inspire the congregation to want healing. It must inspire them to seek healing. It must create hope in their minds by offering healing. Therefore, the chaplain must be totally immersed in the gospel he brings.

Fifth, you must constantly point them to the Book — the Bible. Believe it or not, this is the most well-read book in prisons today. Many inmates not only read but memorize large portions of Scripture. But their Bible study is most helpful when it is guided intelligently.

Sixth, remind them of their neighbors. Spiritual growth in prison is extremely difficult. An inmate once said to me, "The worst thing about prison is the people you must associate with." Much of prison environment is counter-productive to spiritual growth. When Christian groups begin to form inside a prison, however, those inmates learn to trust and risk with each other. The evidence of such mutual support is thrilling to watch. Many of them, for the first time, learn to care about someone other than themselves.

Finally, direct them to prayer, the unsurpassed source of strength.

Some Common Problems

Some of the following was taken from an address that Chaplain Clyde M. Johnston, Director of Chaplains, Texas Department of Corrections, gave at the American Correctional Chaplains Association meeting in March of 1973. Some are my own observations from working in three confinement facilities.

Any chaplain with an identity problem will have a difficult time in a prison environment. Many other chaplain-related problems can be traced to this one. Frankly, many members of the clergy do not know who they are, what they are about, nor are they able to recognize how they come across to others. A chaplain cannot help an offender when he is always busy meeting his own needs. This leads to a lack of creative involvement causing the chaplain, or those to whom he is attempting to minister, to end up in blind alleys and on dead-end streets. Such a chaplain usually walks away convinced that the prisoner was not ready to be ministered to or could not hear what was said. For the most part, these clergy begin with a conviction that they can do nothing to help such people anyway. The parishioner meanwhile walks away angry and frustrated. He went where he had been told help existed, that is, from God. And he found no help. He becomes even more bewildered and disillusioned. Probably neither knows, and they may never know, what really went on. Most ministries, and the prison ministry especially, require those who have a clear understanding and acceptance of their vocational and sexual identity.

A second problem-type, the "Do-Gooder Chaplain," will not last in a correctional institution. He wants to be good and he goes about doing what he thinks *is* good. He ends up being used by his parishioners, stepped on by his superiors and tolerated by his peers. He finally loses the respect of all three. Once this pattern is established he will "hide out" from the inmates because he knows that if he gets involved he will be "taken" again and this will lead to another reprimand.

A third problem chaplain is the one who becomes over-involved in his work and unable to say "no" to himself or to his parishioners. This chaplain becomes tired, frustrated, angry and often ends up physically or psychologically sick.

Finally, some chaplains over-identify with the offender. They use their free-world status in order to "pull strings." He can do things to get around the institution that the offender cannot. The offender initially loves this type of chaplain — or so he thinks. But ultimately he will resent the chaplain whose "help" has simply kept the inmate from facing reality. There is no lasting help if the life of the one who is served remains broken and fragmented.

Ministry To The Institution

The correctional chaplain has a responsibility to minister to the institution. There are two areas which should be mentioned — ministry to the cadre

and prophet to the institution.

The chaplain of a correctional institution is in the best position to minister to the needs of the cadre and the cadre's own sense of self-esteem and professionalism. This is usually a hard, demanding, and thankless job. But the chaplain must remember that the guards are in positions of greater impact on the inmates than anyone else in the institution. (An article dealing with this facet of the chaplain's ministry appeared in the *Military Chaplains' Review*, Winter, 1976.)

The chaplain should never forget that he is a prophet to the institution. Mr. W. J. Estelle, Jr., Director of Texas Department of Corrections, has said that correctional administrators are making decisions that effect thousands of lives each day and that these administrators are starving for theological input to these decisions. Chaplains must be willing to risk by speaking to these issues.

I want to sum up with a paraphrase of some remarks made by Dr. Menniger. The chaplain should see himself as an expert in theology. Failing this, he begins to borrow a bit from the psychiatrist, a little from the psychologist, some from the correctional officer, and a little from the sociologist. With each borrowing he becomes a little more diluted, a little more distracted from his own unique role in the correctional milieu. That unique role is as a man of God within the correctional setting.

Mass Media: An Opportunity for a Special Ministry

Chaplain (LTC) Henry F. Ackermann

There are 900 million radios and 364 million television sets throughout the world, and the numbers keep rising! In the United States there are twice as many radios than people! Ninety-eight percent of the homes in the United States have at least one television set.¹

As far as I know, there's no official count as to how many of these radios and television sets are owned by people in, or affiliated with, the Department of the Army. I'm sure, however, we have our "fair share" and maybe more.

My reason for telling you this is to spark your thinking about the possibilities for communicating God's word to a much more vast and diversified audience than generally considered possible by chaplains. I quickly add that this is by no means a substitute for group religious activity and personal expressions of faith. Ministry through media, however, is a way of introducing spiritual possibilities in the lives of people who might never have considered such possibilities before.

The potential of such an outreach and the need for such a ministry were envisioned in recent years by Chaplain (COL) Albert F. Ledebuhr while serving as the U.S. Army Europe (USAREUR) Staff Chaplain. Realizing the potential impact of a media-related ministry, he talked with the Director of Program Operations, and the Commander of the American Forces Network, Europe (AFNE), about the designation of a chaplain with the primary responsibility for such a ministry. I entered the picture while in my last few months as an instructor at the US Army Chaplain Center and School (USACHCS) in the area of oral and written communications. Already alerted to the fact that my next assignment would be Germany, I was interviewed by Chaplain Ledebuhr and asked if I would be interested in trying to start a radio and television ministry. I've always been interested in mass media. Before my three-year teaching assignment at USACHCS, I

¹*Media & Values*, p. 8. The National Sisters Communications Service, 1962 Shenandoah, Los Angeles, CA 90034.

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attended Columbia University, NY, and received a graduate degree in communications. With this as background, and desiring to put into practice the theories I'd done a lot of talking about at the School, I expressed a willingness to try to start a media ministry to American Forces in Europe.

The 38 months I spent in Germany were filled with many growth experiences. Starting at ground zero, it was necessary to build relationships and to show competence as a writer/producer/on-air person to the professionals at AFNE (and to myself, I might add). It required, first of all, determining what direction the "media ministry" would take (it was so new that I had the interesting job of giving my position a name—"Coordinator, Media Ministry"). Television seemed most attractive but it became evident that the best medium through which we could reach the soldier was radio. Far more soldiers have radios than television sets, and they listen to their radios at all hours and in every conceivable location. This is especially true in Europe, but it's just as valid in the United States. Couple these considerations with cost factors, and radio becomes, in my estimation, the best way to reach soldiers, as well as their families. It needs to be said, however, that even though radio became the prime medium for outreach, television was used where and when it could be effective.

Once the medium to be used was settled on, the question was what to do on radio. This turned out to be a complex question. The AFNE wanted to be sure that a professional "package" was produced before they were willing to provide air time. From another side, the USAREUR Chaplain wanted to be sure whatever was aired was a positive representation of the chaplaincy.

The work began. Decisions were reached. Everyone felt the best initial effort would be a morning two to three-minute inspirational/motivational message. The target audience was the 18-25 year old military person who might be assigned to any one of the armed services (Army, Navy, Air Force), as well as DOD civilians, and many others. After 3½ months of trying various approaches on audition tapes before the AFNE staff, the format was established and the morning messages begun. Ever since then, they have been broadcast regularly, Monday through Friday. The Program Director at AFNE decided that a good broadcast time was immediately after the 0600 hrs news, sports, and weather. Based on listener response, his choice of time proved to be an excellent hour to reach the soldier with a message of faith for daily living. I should add, all the professional advice from AFNE was right on target. Their expertise and cooperation was absolutely necessary to the success of the media ministry. Their insistence on a well-produced, professionally acceptable, sustainable program done by one person seemed to be a hard requirement at first, and it was. Nevertheless, it was absolutely necessary in the production of a program that people would listen to and which would not come across as an amateur venture.

After this start and the acceptance of this form of ministry by AFNE

and the USAREUR community, it became a matter of expanding the media ministry with new programming. A Sunday morning hour-long music and talk show, "The Sound of Sunday," began. As a result of requests from the Black community, "The Gospel Truth," a weekly Sunday morning Black-oriented worship experience, using local gospel choirs and chaplains, also began. Both became network radio programs.

These latter two programs came about as a direct result of the first success. In addition, technical experience was gained which enabled me to produce and edit these programs and to produce "spot" announcements to advertise religious events taking place in USAREUR. There were also special radio and television programs, television interviews with visiting religious personalities, and invitations to speak at various events throughout USAREUR as a result of becoming an "on-the-air personality." Symbolic to me of final acceptance of the validity of the media ministry at AFNE was an office provided in the AFNE headquarters building (complete with sign on the door, "Coordinator, Media Ministry").

I've outlined the process of our beginnings of the media ministry in Europe primarily to highlight the steps necessary in beginning any successful radio-television media ministry.

The first step is a recognition of the possibilities available for outreach through the mass media of radio and television. Coupled with this is the need to show people the application of spiritual consideration to daily life situations. The radio and television media have an impact on millions of people and are currently unsurpassed by any other forms of communication.² Once the possibilities and needs are recognized, there is nothing that better meets the challenge than a ministry through media.

Second, there needs to be a person who will "do" the ministry. One person needs to be responsible for it. The extent of involvement will vary. In Europe the need for a full time coordinator for the media ministry quickly became evident. After my tour, the position was filled by Chaplain (CPT) Roy G. Plummer, assigned to V Corps in Frankfurt, with sole responsibility for conducting the media ministry for all of USAREUR and Seventh Army. AFN, Korea, appears to be another ideal location for a full time media ministry coordinator. But even at the installation level in the United States there should be at least one chaplain who is interested in media, who has some skill and training in radio and television presentations, and who is willing to accept the responsibility for a continuing mass media ministry at that installation.

Another important and basic step is to consider very carefully who it is you are trying to reach and how you are going to reach them. It is impossible to reach everyone — to appeal to all people with the same message. Still, it is vital to know your anticipated audience. For the Army

²Berlo, David, "The Context for Communication" in *Communication and Behavior*, by Hannemann and McEwen, Addison-Wesley Publishing Co., Reading Mass., 1975, p. 8.

chaplain, the primary audience is composed of young soldiers, between the ages of 18 and 25, male or female. They listen to the radio a great deal and probably listen in the morning. Obviously, all these things must be taken into account when preparing any media presentation. In fact, they are vital considerations even in the selection of the medium.

During all the preceding steps it should be kept in mind that there are many people and resources available for assistance. Some of the most helpful people to me were not necessarily religious but were happy to share their technical expertise. For that matter, excellent material for messages can be found in secular publications, books and magazines. God works in many ways, through many people, and if the chaplain involved in a media ministry is open enough to listen to the advice of those who know the media business and ask for help when it is needed, success will come. We've got the message but the medium also is at least part of the message.

As far as I'm concerned, praying for guidance is a vital step, and to me it was and is probably the most important of all. The first four months were a struggle and there were times when I was ready to "throw in the towel." Simply stated, the prayers of many friends and concerned people who had the vision of a media ministry before them kept me going and provided the inspiration and creativity that enabled the ministry to continue week after week.

There is, however, another dimension in the use of media in ministry. It is an aspect that we may be reluctant to pursue but which is necessary. That dimension is to organize the media ministry to make the best possible use of the talent and resources available.

While I feel very good about what has been accomplished, I realize that just one, two or even ten chaplains simply "doing their thing" will have little impact on the future of the media ministry. Much of its vitality lies in the fact that it is very future-oriented. This special ministry may receive "rave reviews" and perhaps some good things are being done. But unless we somehow make the media ministry part of the on-going chaplains' ministry, what has become a big plus may become a minus. This will be true especially, as the mass media continues to gain in impact, if chaplains do not make a concerted effort to use it for their ministry. How to do this is my present concern and I hope it becomes yours. Here are some suggestions:

There is a need for a concerted effort to identify those chaplains who not only have an interest in using mass media in ministry but who also have the ability to produce programming and be "on-the-air" personalities. Once these people are identified and trained, an Additional Skill Identifier (ASI) could assure their continued identification and utilization. On an installation that particular chaplain, for example, would be "the expert" in the use of mass media in all aspects of ministry.

The possibilities for using mass media on an installation should be shared with every chaplain. This is being done to a certain extent in the Army as a whole and to a greater degree in the US Army Training and

Doctrine Command (TRADOC).³ At TRADOC we are working with the Public Affairs Office and producing radio messages for use on post radio and cable television facilities, as well as on off-post commercial radio stations. Information also is being made available on how chaplains can use television more effectively. In this regard, there are many resources available but not much being done to use them except in some isolated instances.

There should be a chaplain who serves as the Army-wide focal point for media ministry. That chaplain may not have to be in a particular geographical assignment. The point is simply that there is a need for someone to keep tabs on new developments in the media field — someone vitally interested in such a ministry and committed to its success.

Finally, it seems to me that a part of all of our ministries ought to be devoted to educating our people regarding the influences of media on their lives. This latter concern contributes to the need for a media ministry in various other ways.

The concerns about media ministry are many. The world has shrunk as a result of the availability of information about events almost as fast as they happen. I hope, and pray, that we in the chaplaincy will not miss out on using the greatest potential resource we have at our disposal to reach people with the message of faith and hope.

Media ministry is *not* a ministry for every chaplain, but it is a ministry that should be offered, at least, wherever we serve. As with all ministries, what we work on today is building for the future as well. As with few other ministries, however, the special ministry through media has the potential for reaching out and touching the lives of everyone.

³"Use of Television by Chaplains at TRADOC Installations," 13 Apr 78, Published by TRADOC Chaplain Office.

Return of the Circuit Rider: Special Ministry to Missile Personnel

Chaplain (MAJ) Anthony Dyba

Florida! To the tourist the name is synonymous with tropical breezes, lush vegetation, sandy beaches, and deep-sea fishing. It's a place to retire in the sun and escape shoveling snow in the cruel northern winters.

For the men and women of the Army's Air Defense Artillery, however, living in Florida means long duty hours, constant readiness, endless training, boredom, and isolation. To the members of the 31st Air Defense Artillery Brigade, Florida is also a place of responsibility — providing air defense to our nation's southernmost coastline in the greater Miami and Key West areas.

Ready and Vigilant

The 31st ADA Brigade, "Ready and Vigilant," is the only active army defense remaining in the Continental United States fulfilling both a domestic and a strategic Army forces mission. The brigade's domestic mission evolved from the Cuban missile crisis in late October 1962. One Hawk missile battalion and the Hercules missile battalion were assigned to defend Homestead Air Force Base, as well as the Miami metropolitan area. The other Hawk battalion was assigned the mission of defending the Key West military complex. The brigade remains in the same basic deployment today.

The brigade's second half of its dual mission is to train and prepare units for deployment as part of the United States Readiness Command Forces. This mission is performed concurrently with the domestic mission. The units must plan for several readiness command contingencies, which, if implemented, could require movement to any part of the world on short notice.

The brigade's most important asset, 3,000 men and women, are hard working and competent missile personnel and related support activities specialists. Often working under less than desirable conditions, they do a commendable job. But the isolation of the missile sites is often the basis of many problems. The problems are equally real for single soldiers, living on

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site without personal transportation, as well as for married soldiers who live on the local economy and have to commute long distances between home and duty station.

Modern Circuit Riders

Having exchanged a horse of the Old West days for an air-conditioned sedan, the Army's Air Defense chaplains ride the circuits ministering to the missile personnel and their families. A chaplain assigned to this unique setting needs a special commitment to the ministry in the market place. There is no traditional pulpit-preaching opportunity. His "congregation" may be one man sharing his spiritual or personal needs while he visits "down range" at the missile site. It could be a group of men who meet with him in a dayroom on a Sunday morning for a Bible study period.

The widely dispersed sites and the families living over scattered areas have a significant impact on the mission and ministry of the four chaplains assigned to the 31st ADA Bde. To adequately provide spiritual, moral, and pastoral care to "the flock of the dispersion," they must be constantly "in the saddle." The circuit riding ministry, devoid of the prayerful and caring support of a local chapel congregation, can be lonely and emotionally demanding. A sensitive chaplain, aware of his own spiritual and emotional needs, soon realizes he cannot give without getting, cannot be without becoming. To be an effective witness for the Kingdom of God in the market place, such a chaplain of necessity must gather inner spiritual resources in the solitude of his own soul. These resources may come from personal quiet times in prayer, meditation, and Bible study, and also from denominational retreats organized for spiritual and professional enrichment. Whatever the source, they are of particular necessity and without them he would quickly become ineffective.

The "ministry of presence" is the existential reality of the ministry of the modern circuit rider. Maximum visibility and constant exposure to the daily tasks of the personnel assigned to the unit are the most effective ways for a chaplain to be in touch with his people. While that style of ministry is often an added ideal for most chaplains, it is essentially the only style available to the circuit rider.

In the traditional chapel structure, people come together to form a community of faith. They gather for Bible study, corporate worship experience, sharing and fellowship, or to act out the drama of God's presence through sacraments and ordinances. The circuit rider finds himself outside this traditional context. Rather than ministering to those who come to him, he goes out to them. Similar to the ancient prophets who ministered to the remnant of the diaspora, modern site-visiting chaplains must constantly remind the fellow believers in God that they are part of a community of faith. He encourages them with words, witnesses to them with his presence, in order to maintain their faith in the living God while separated from the support system of the Church gathered.

Ministry Among Missilemen

The majority of the circuit rider's relationships are on a one-to-one basis, in face-to-face encounters. Be it in the site dining facility, on the "hill" (the integrated fire control area), the missile section, finance office, DS or GS workshops, or an orderly room, the chaplain needs to be a regular visitor at all times. Communicating a personal and pastoral caring attitude, the chaplain's presence says, "I am sincerely interested in you enough to drive this distance regularly just to see how things are going for you." Such a ministry is not only supportive to the troops, but also to the leadership at every level of command.

To a battery commander, an ADA battalion chaplain is not only a vital link with his headquarters, he is one of the few visitors who appreciates the difficulty of his mission and has an intimate knowledge of the needs of his personnel. In addition to routine site visits, chaplains participate in the field exercises at Fort Bliss, Texas, and Avon Park, Florida. Such visits communicate that "second mile" of care and concern during a time when the men are even more separated from their wives and children. These visits establish a helpful rapport for counseling relationships.

The three battalion chaplains share Sunday traveling to provide a religious service opportunity to a battery on "hot status," where men are manning a missile site on the weekend. The brigade chaplain visits the Army Air Defense Command Post (AADCP) personnel. These settings lend themselves best to informal, unstructured, and ecumenical gatherings with group participation; Bible studies, religious films, discussion of the current religious scene, and general question-and-answer periods regarding spiritual and moral matters seem particularly effective. The response is generally favorable and the prior visibility of the chaplain again pays off. If the troops have seen their chaplain during the week, they are more likely to meet with him on Sunday. Religious retreats are a welcome change of pace for a good number of the missile personnel. Due to the favorable geographical location certain unique outings are met with a measure of success. In bringing the chapel to the men, as it were, ADA chaplains make full use of available musical groups, drama troupes, and personal visits by recognized sports personalities to broaden the spiritual perspective of those so often isolated.

Personal Effectiveness Training (PET) is another means available for chaplain exposure within a group setting. The brigade conducts ongoing leadership programs: Leadership Refresher Course (LRC, for E6s), and Basic Leadership Course (BLC, for E5s and below). In the LRC the chaplain has a two-hour block on Human Behavior, and in BLC a three-hour block on the Personal Effectiveness Training (a modified version).

Chaplain Support Activities classes are incorporated into the training schedule, and are given at a battery level. Marriage enrichment, values clarification, the dynamics of inter-personal communications, and the TA model of human personality structure, are among the useful topics

and are readily received by the air defenders.

Because a large number of missile personnel have homes in surrounding civilian communities and attend local churches, the chaplains also maintain a vigorous liaison with local clergymen through participation in various civic and community activities. Since the traditional pulpit ministry is limited, they particularly welcome opportunities to speak in civilian churches. At the same time, a cooperative inter-service relationship exists with the Navy chaplains at Key West and the Air Force chaplains at Homestead AFB.

Particularly supportive and meaningful to ADA chaplains are the weekly training sessions. These sessions are shared by Army and Air Force chaplains. Each chaplain assumes the leadership for training activities by either being a resource person himself or assuming responsibility to invite a guest resource person. (The Army chaplain in Key West joins the Navy chaplains for their professional sharing times.) These settings are unique and afford professional insight into the other sister branches and their approach to ministry.

A number of workshops and retreats are jointly sponsored and jointly attended by Army, Air Force and Navy personnel. Not only is this a bridge-building venture for chaplains, it is also an opportunity to provide better ministry through shared resources. Serving as group facilitators and professional resource persons in the areas of drug abuse and equal opportunities, as well as being active members of the Brigade Morale Support Fund council, circuit riding chaplains are able to increase their influence on the quality of life for their isolated parishioners.

The southern part of Florida is heavily populated with Army retired and Army dependent people. Since this brigade is the only active Army unit in this part of the country, it provides support to a large community. Adding to their travels, therefore, the chaplains are also involved in military funerals, death notifications and the counseling of dependents whose sponsors are serving overseas.

Finally, there is the ever-present rotating duty roster. One chaplain remains on call 24-hours a day for one week to respond to any and all eventualities regarding the brigade as well as other Army personnel within a 100-mile radius of Miami. They maintain a constant liaison with the Army's AWOL Apprehension Team at Orlando, and are available for pastoral counseling when called by that unit.

Conclusion

Pastoral care functions take up most chaplains' time and are most demanding of their investment of energy and emotions. Marriage and other family related problems constitute the bulk of counseling sessions. Hospital visits, both on base as well as in civilian communities, are part and parcel of nearly all chaplain ministries. But the circuit rider is one who is acutely aware that he cannot wait for the troubled to come to him. Coupled with his traditional ministry is the unique call to literally find the troubled.

Gone, for the most part, are the traditional trappings to invite his flock to God's house. In their place he must provide a ministry of presence if there is to be any ministry at all.

The Air Defense Artillery Brigade Chaplains provide counseling, encouragement, and other forms of supportive ministry whenever and wherever the need arises. Fortunately, unlike the circuit riders of the 1800s, who took several days to reach their parishioners, today's ADA chaplain covers more ground and sees more people in his vital mission and ministry of bringing the good news of God to the people where they live and work.

Special Ministry to Deaf Dependents: A Pre-Marital Counseling Program

Chaplain (MAJ) Richard A. Pfaff, USAR

Darrell, a deaf dependent in his late teens, is looking forward to marriage in the near future. Since he is a devoted Christian, he went to his Post Chaplain for help and information. After several notes passed between them, the chaplain became aware that no small task confronted him. For one thing, Darrell's written English was fairly limited. This made note passing embarrassing as well as time consuming. Then, too, while Darrell was adept at the use of sign language, the chaplain knew only a few basic signs which permitted him to pass the time of day. What to do?

Two ideas offered themselves to the chaplain as parts of the solution. First, he arranged for a certified interpreter to be present at all interviews. The interpreter was responsible to insure accurate communication of ideas. The second portion of the solution was not so easy to manage — our chaplain friend searched for published material on premarital counseling for the deaf. A survey of the local library revealed absolutely no material designed to meet his particular need. In fact, he was able to locate only *four* volumes that discuss counseling for the deaf. Even in those few volumes the major emphasis of the authors was directed toward the field of vocational rehabilitation. In fact, one of these books stated that "... the overwhelming majority of deaf people still go through life totally unable to obtain any form of professional level counseling."¹ Some small comfort was extended when the same writer said later, "Historically, ministers, rabbis, and priests have probably provided as much counseling to deaf persons as any other professional group."²

This lack of professional counseling is especially distressing when one learns that there are more than 15,500,000 hearing impaired citizens in

¹Allen E. Sussman and Larry G. Stewart, editors, *Counseling With Deaf People* (New York: New York University School of Education, 1971), p. 30.

²*Ibid.*, p. 37.

Chaplain Pfaff, a Southern Baptist, is the father of two deaf children and presently serves the Shelter Rock Baptist Church, Garden City Park, NY, a ministry primarily to the deaf. He is the son of a World War II chaplain and served on active duty himself for ten years. As an Army Reserve Chaplain, he is assigned to the 808 Station Hospital, Hempstead, Long Island.

the United States. We can carry the figures a bit further and discover that there are approximately 7.6 hearing impaired individuals in every 100 people counted in the 1970 census.³ These figures have increased substantially since that time.

Records of the Civilian Health and Medical Program of the Uniformed Services (CHAMPUS) are not readily available but conversation with US Army medical personnel indicates that this "prevalance rate" is higher among military dependents because of the availability of medical care. Physicians and CHAMPUS personnel have informally agreed that the figure of 10% as a rate of occurrence among military dependents is realistic in assessing the scope of this problem and its impact on the ministry of a military chaplain.

Even though our hypothetical chaplain discovered a lack of helpful information, the scope of the problem convinced him that he was responsible to provide the same quality of pre-marital counseling to the deaf man as he would to any other member of the chapel congregation. This left him with one course of action — to assemble, assimilate, compile, and present the material pertinent to pre-marital counseling in such a way that this young, deaf man could understand and integrate it into his way of life. The following represents a summary of his findings.

What are Deaf People Like?

Emotionally underdeveloped. It is a common assumption that, since their handicap is not visible, deaf people are "just like anybody else, except they can't hear." This viewpoint is so widespread that deaf people are not entitled to the same income tax deductions automatically extended to the blind. In a certain sense it is true that the deaf are just like other folk. However, this very similarity constitutes the difficulty. A leading authority states: "In no way does deafness alter the person's need for love, esteem, acceptance, productivity, and independence."⁴ Since most of these concepts are conveyed primarily through the use of oral language, most deaf people are never as completely developed in any of these areas as they ought to be. These needs are almost never met in their lives and the result is an emotionally under-developed person who is at once distrustful and vulnerable. Several related problems should be considered when ministering to the deaf.

Limited reading ability. First, but not necessarily most important, is that the deaf have a limited reading ability. They can recognize many words but often cannot organize them into the ideas that are easily understood by hearing people. For the deaf, words are the names of things rather than

³Cited from 1970 *Census of Population, Characteristics of the Population*, Vol. 1, Part 34, New York Section 1. U.S. Department of Commerce Social and Economic Statistics Administration, Bureau of the Census, Issued, March 1973.

⁴Edna Simon Levine, *The Psychology of Deafness* (New York: Columbia University Press, 1967), p. 37.

vehicles of thought. The explanation of passive verbs or collective and plural nouns, for instance, becomes an almost impossible chore until the individual has reached college age at least.

in "feelings of worthlessness"⁷ because of the continual rejection by those about them. This means that it is most important that each member of the family unit provide for the other those "emotional supplies" that will increase self-esteem and in some fashion patch up the self-image.

Taylor-Johnson Temperament Analysis. A certain portion of this first session very profitably could be used to administer the simplified version of the Taylor-Johnson Temperament Analysis. This test would be used only to aid the young couple in seeing how their preceptions of themselves differ from what their partner sees. Because of the barriers of language, the questions would need to be translated into sign language and should probably be administered to both at once to quell any anxieties that might arise. It seems that the results of the test would be most profitably used in the next session during the discussion on maturity.

Session Two: "Emotional Maturity"

A factor of greatest importance in the success or failure of any marriage is the emotional maturity of the partners. Emotional maturity can be defined as the level of development of one's ability to see oneself and others objectively, to be able to discriminate between facts and feelings and to act on facts rather than on feelings.⁸

The force of the above quotation is magnified by another from a different source. Levine says, "Another important aspect of the problems of the deaf . . . concerns maturity and its related behavior and adjustments. Investigations show that the deaf tend to lag behind the hearing in these areas."⁹ Dr. Levine specified that the factors of social adjustment maturity are common to hearing and deaf but points out that due to a lack of practice in coping, the deaf are "more vulnerable to adverse influences"¹⁰ than are people who have had more practical application in interpersonal relationships. This vulnerability is said to manifest itself in a three to four year retardation of the maturation process. In order to acquaint a couple with possible difficulties in this area, the following subjects should be explored with appropriate emphasis.

Backgrounds. Morris¹¹ suggests that a very close comparison of the young couples' backgrounds is in order as a means of pinpointing the problems that may exist as a result of lack of maturity. This would include

⁷*Ibid.*, p. 65.

⁸Judson T. Landis and Mary G. Landis, *Building a Successful Marriage* (Englewood Cliffs, New Jersey: Prentice-Hall, 1968), p. 114.

⁹Levine, *The Psychology of Deafness*, p. 41.

¹⁰*Ibid.*

¹¹J. Kenneth Morris, *Premarital Counseling* (Englewood Cliffs, New Jersey: Prentice-Hall, 1960), pp. 67 ff.

such details as the number of times the family has moved, the number and kind of schools attended, the kind of employment of the respective fathers as well as any other significant familial information. Since such issues have

Inadequate socialization. It is further important to remember that the deaf are not as completely socialized as are hearing people in the community. This often manifests itself in inordinate (according to our standards) curiosity, embarrassingly frank questions, or even in mannerisms that no one has thought to discuss with them. Some of the simple courtesies and social graces that make one acceptable in modern American society have never been explained to the deaf child, simply because they are never explained to the hearing child. The result is that a deaf person who "slurps his soup" is regarded as uncouth and further contact is avoided. The problem he faces in gauging the amount of noise he makes is seldom considered in this context.

Self-protectiveness. Another facet of deafness is a certain amount of self-protectiveness that appears to others as unconcern for the welfare of those about them. Actually, it is really a recognition that, since they are unable to express themselves, they must, for the most part, be totally independent in caring for themselves.

Conceptual difficulty. All of the above combine (with others) to produce what Edna Levine calls "functional lags. . . in the areas of conceptual thinking and abstract reasoning."⁵ These lags generally result in "emotional immaturity, personality constriction, and deficient emotional adaptability."⁶

These deficiencies mean that the chaplain must organize the concepts of pre-marital counseling in such a fashion that they will mean approximately the same thing to the deaf as they did to the chaplain when he presented them. To accomplish this he could organize the subject matter for six periods of counseling that last for about one and one-half hours each. These sessions would be scheduled as follows:

Session one: "A Working Definition of Love"

Session two: "Emotional Maturity"

Session three: "Communication"

Session four: "A Christian View of Sex"

Session five: "Marriage and the Bible"

Session six: "The Wedding Ceremony"

Session One: "A Working Definition of Love"

Perhaps nowhere does the conceptual lag mentioned earlier manifest itself so markedly as it does in the matter of the definition of "love." Once again it is worthwhile to point out that the deaf only *see* what other people see *and hear*. Thus, it should be noted that the deaf person accordingly has

⁵*Ibid.*, p. 51.

⁶*Ibid.*, p. 52.

much less information on affection than does his hearing counterpart. Normally, the caresses of infancy give way to verbal expressions in childhood. These statements by Mother, ("I love you") elicit a similar response from the hearing child. Not so with the deaf who by now can scarcely remember the caresses but can well remember the frustration and distress at being refused permission to do many things that seem reasonable and just to him. Since these refusals are seldom accompanied by a smile, the general impression is one of supervision rather than love.

This first session, therefore, should be given to the treatment of the different aspects of love as they affect different areas of the marriage. The best vehicle for this discussion seems to be a comparison of the three Greek words that are often translated by this one English word "love."

Sex. The first word to mention is *eros*, from which we derive our word "erotic," and which has specific reference to the sexual drive. It should be noted that sex is only appropriate within the confines of the marriage bond, and even here has limitations placed upon it by the sensitivities of the people involved.

Affection. The second word which should be presented is *philos*, from which we derive the prefix "phil-," as indicated in "philosophy." The word has a primary connotation of "affection" and careful search will usually reveal that this affection is the basis for the decision to "commit marriage." The emotional, and therefore unstable, character of this facet of human feeling should be carefully discussed with the deaf in view of their generally negative emotional experiences.

Love. The last word that should be considered is *agape*, often called "divine love," and which strangely enough has no transliteration into English. The force of this word is that of an intellectual process which transcends emotional and physical needs, and fixes rather upon the welfare and dignity of its object. This love, it should be carefully pointed out to the deaf, is the essence of God's attitude toward mankind and is sacrificial in nature.

Five Stages of Marriage. At this point, it is wise to introduce the various "stages" of marriage, noting that generally "love" does not enter the picture in its fullest manifestation until the final stage has been reached. These stages were once described as: 1) the honeymoon, from one to two years; 2) the disillusion, from two to three years; 3) the despair, from three to five years, and only survived by a strong faith, and/or presence of children; 4) the awakening, from five to seven years when one member seeks to establish the principle of sacrificial love if it will be reciprocated; and finally 5) the success, when the practice of sacrificial love is completely unconditional. In a very real sense, therefore, "real" love seldom enters a marriage until the latter part of the first decade and a union that has been fractured before that time has not really had an opportunity to work. Much of this will be frustrating to the deaf and needs to be understood well in advance.

Emotional supplies. One additional subject should be raised at this point in the proceedings. According to Levine, the deaf are often engulfed a pronounced impact on hearing people, it is manifest that they have an even more profound influence on the deaf. Thus the matter of feelings of security, adaptability, community, acceptance and identity that are a normal part of pre-marital counseling, take on a new dimension when they are discussed with a family who does not really expect to be allowed to be a part of the community.

Habits. Another area of very careful consideration should be the matter of the difference in individual habits. Most people have formed habits on the basis of training which is reinforced by discussion and explanation. Few deaf people have parents who can readily converse with them in sign language during their formative years. The sad result is that many of the personal habits of the deaf are largely the result of severe punishment ("I'm *not* okay") and are therefore a dominant force in their lives. Since the deaf are more resistant to change than most people and derive much of their security from routine, it becomes essential that they understand the potential conflict inherent in mutually exclusive patterns of life.

Independence. Since the deaf are generally quite dependent on their parents, it is necessary that their relationship to both sets of parents be carefully discussed in order to assure that they are capable of surviving without this help. From a practical standpoint, if the parents are hearing, the couple will normally settle near one home or the other, and the impact this has on the other family will have to be faced realistically.

Mutuality. This difficulty is closely related to the problems of independence. Because the deaf individual is usually cared for by a family group, he seldom learns the worth of mutual satisfaction. The deaf person functions from the standpoint of "*My* needs are . . ." rather than from the standpoint of "What are *your* needs?" To this may be added the observation that deaf people seem unaware of the need for teamwork in achieving common goals. These difficulties need to be presented and discussed with clarity.

Coping with frustration. The deaf also spend much of their life in situations that are frustrating to them. School, work, social contacts, and family friction all conspire to prevent the deaf from doing things *they* want to do in the way they want to do them. The importance of this observation stems from the manner in which they deal with the frustration. Beyond this, the chaplain must seek to establish the impact of this defense mechanism on the marriage partner who may well have an entirely different method for dealing with the same difficulty.

Taylor-Johnson Temperament Analysis. As a device for bringing this session to a close, the results of the Taylor-Johnson Temperament Analysis could be discussed with careful emphasis on the differences of perceptions that are manifested on the charts. Particular care must be

exercised to ensure that the couple is aware that this is not a diagnostic tool since the deaf are prone to accept blindly the authority of something so official looking.

Session Three: "Communication"

Frank Bowe, a deaf man writing on the subject of the crises of the deaf person, speaks of "existential anxiety" and says that for the deaf it is like "living inside a glass box. You can see through, but somehow you can't reach out."¹²

Difficulty of communication. These words encapsulate the monumental task of the deaf couple who seeks to get married but who doesn't really know how to communicate with anyone else on a "feeling" level. That particular task is difficult for people who have the use of the full complement of their senses. When the usual mode of expressing and receiving those feelings is denied, the problem is compounded. Since the deaf talk with their hands they are not able to concentrate on the fleeting impressions of expression or the nuance of tone. Communication therefore becomes very concrete and almost unemotional. Furthermore, communication can be destroyed immediately by the simple procedure of closing the eyes. Several areas of discussion may be helpful.

Expectations. The expectations each one brings to the marriage should be considered. Most of these expectations are based on childhood experience and are not particularly rational. If the young lady has seen her father become solicitous over her mother's welfare at certain times of the month, she will expect the same treatment. If the young man never recognized this as a ritual in his own home he will be puzzled by the sharp retort he receives if he should say, "My Mother never did that."

Roles. The way each sees himself in his roles, as well as how he sees his partner in her roles, must come under close scrutiny. Why husbands do some things and not others, or why wives do certain things but not different things must be considered. The object is not to impose a set of roles on each one but to help them express the reasoning behind their conclusions.

Adjustments. Similarly, the mutual adjustments that must be made to the habits of the other will be honestly faced. Often, one is offended by a practice of the other. When this distress is communicated ("Pick up your socks") the rejoinder is defensive and communication is destroyed. Deaf people, by virtue of the rigidity of their personalities, must be taught to respond to this kind of message with an honest question, *i.e.*, "Why does that bother you?" in order to encourage the other member of the family to sort out his own reasoning processes in the matter.

"Say it straight." Further, as with all couples, the deaf need to be taught to "check out the meaning." Sign language is often pictorial and it is

¹²Douglas Watson, editor, *Readings on Deafness* (New York: New York University School of Education, 1973), p. 43.

easy in the stress of excitement to miss the feeling behind a message in the attempt to put the signs together. In connection with this, each needs to take the responsibility of learning to "say it straight." Each person can help the other to understand by asking himself, "Am I saying what I really mean?"¹³

Solutions. This matter of communication becomes crucial when the differences of opinion (based on background) becomes the focus for a problem. According to Dale Womble, marriage problems can be separated into seven categories. He lists them as follows: Sex, Social, Child Training, Religion, Income, In-laws, Friends.¹⁴

By virtue of their background, the deaf are frequently taught to submit unquestioningly to an authoritative presentation, or they are allowed to demand their own way by means of temper displays. Seldom have they been involved in the communication of a problem solving process. The counselor must therefore, at this point, insure that some sort of problem solving mechanism is presented in a way that they can grasp and use within the limitations of sign language. Such a solution-seeking device would include a listing of all the alternatives, reasons for and against each one, consideration of the "male and female viewpoints,"¹⁵ accommodation, and, if necessary, a final compromise that is at least partially acceptable to both.

Real listening. A final concern stems from the habit of the deaf (and perhaps others) of jumping to conclusions. This problem finds its genesis in the characteristics of finger-spelling which permit a person to see half a word and conclude (often correctly) what the rest of the word will be. At this point they nod to indicate they understand, and expect their conversational partner to skip the rest of the word or sentence and move on. Every attempt must be made to encourage in the couple a willingness to have an attitude that will permit them always to ask "Do you mean?" If this can become a habit, communication will be established.

Session Four: "A Christian View of Sex"

The sex education of the deaf is almost entirely presented through the medium of captioned films and is spread over several years in the junior-senior high school period of education. Unhappily, these films are amoral, and most deaf people reach maturity with the concept of sex as a biological function, not to be discussed, but certainly to be enjoyed when the opportunity presents itself. By the time a Christian couple is ready for

¹³Howard J. Clinebell and Charlotte H. Clinebell, *The Intimate Marriage* (New York: Harper and Row Publishers, 1970), p. 93.

¹⁴Dale L. Womble, *Foundations for Marriage and Family* (London: The MacMillan Company, 1966), p. 248.

¹⁵*Ibid.*, p. 242.

marriage, they will have forgotten much of the technical material they saw and will not be functionally literate in terms of the total role of sex in marriage.

Identify attitudes. It will be absolutely essential that the chaplain ascertain their real attitudes toward the subject after having put them (and himself) at ease. Of particular concern will be the real possibility that one or the other may have suffered a traumatic sexual experience as a child at the hands of someone who reasoned that the deaf person wouldn't be able to tell anyone else about it. Latent guilt feelings or hostilities should be recognized and treated according to Scripture.

Form X. Due to the functional illiteracy mentioned previously, the chaplain might do well to use the "Sex Knowledge Inventory, Form X" as prepared by Family Life Publications in Durham, North Carolina. Because of the technical quality of the test, however, I'd suggest that, rather than administering it as a test, the material be used as a vehicle to insure that their knowledge is similar and fairly complete. While this may consume a considerable amount of time, there is no other acceptable alternative.

Genetic Counseling. One of the great concerns relating to marriage between two deaf people is focused on the possibility of the union producing deaf children. The cause of deafness (congenital or resulting from disease) will determine the probability or possibility of deaf progeny. If the matter seems to weigh heavily on the minds of the couple, they should be referred to competent medical specialists.

Sex Roles. The matter of "who should be the aggressive one" needs to be discussed with candor in an effort to show that this part of the marriage is also a sharing partnership that consists of mutual giving as well as mutual taking.

Taboos. Unspoken taboos should be discussed and evaluated. This is particularly important if the couple has different ideas as to when they want children to arrive.

The session should close with an assurance that sex, within the bonds of marriage, is a blessing and gift from God and that the generation of children is only part of its role in marriage.

Session Five:

"Marriage and the Bible"

Since the Word of God is the "Rule of Faith and Practice" for all believers, it is important that deaf Christians be as acquainted as their hearing counterparts with what the Bible has to say on the subject of marriage. Wayne Oates offers the following synopsis:

- I. The marital relationship arranged by God
 1. The teachings of Jesus . . . Mark 10:2-12
 2. The teachings of Paul . . . I Corinthians 7:2
 3. Other teachings . . . Hebrews 13:4
- II. Life within the marital relationship
Hebrews 13:4

I Corinthians 7:1-5
Ephesians 5:21-33 . . .
I Corinthians 7:34-35 . . .
Colossians 3:18-19
I Timothy 5:8
Titus 2:4, 5

III. Questions about divorce

1. Basic teachings of Jesus: I Corinthians 7:10-11, Mark 10:2-12, Matthew 19:3-12, Luke 16:18
2. Teachings of Jesus applied in unfavorable circumstances: Matthew 5:31-32 . . . I Corinthians 7:12-17 . . .

IV. Questions on remarriage after divorce

Mark 6:17-19 (cf Lev. 20-21)
I Timothy, 3:2, 12
Titus 1:6
I Timothy 5:9
Luke 16:18

V. Questions on the advisability of marriage

1. Marriage of Christians and non-Christians forbidden: II Corinthians 6:14, I Corinthians 7:39
2. Marriage under some circumstances inadvisable: I Corinthians 7:25-38 . . .¹⁶

All of this material could hardly be presented in a single session, but the chaplain may find the outline useful for choosing specific areas most applicable to the particular couple.

Session Six

"The Wedding Ceremony"

Ceremony explained. The last session will serve to focus the commitment of each to the other by means of the words of the ceremony. Much of the ceremony is very symbolic in meaning and language and in most cases these symbols will need to be explained in fairly concrete terms if they are to provide any emotional satisfaction to the couple.

Use of music. The details of the rehearsal and wedding will need careful scrutiny at this point. Much of the usual ceremony consists of music which has a heavy emotional content for hearing people. The majestic strains of Lohengrin, the haunting lyrics of "I Love You Truly," the promise so explicitly stated in "Because" are all virtually meaningless to the deaf couple. While they might suggest dispensing with some of these traditional portions of the service, it might be well to remind them of the emotional needs of their hearing relatives if that is a significant factor in the situation. If they elect to include vocal music, a good interpreter should be provided to translate the words in sign language for the deaf people present. Some procedure might even be worked out to aid the bride in walking in step with the music.

Legal requirements. Since the deaf do not hear other people talking about such things, the chaplain may need to remind them of local

¹⁶ Wayne E. Oates, *Premarital Pastoral Care and Counseling*, (Nashville: Broadman Press, 1958), pp. 15-17.

requirements for blood tests, waiting periods, and licensing procedure.

Conclusion

The conclusion of the wedding ceremony in such circumstances is not a conclusion after all, but a beginning. If the chaplain has defined the meaning of love, has helped them face the problems of maturity, has opened up their understanding in the art of communication, has given adequate information to aid in their intimate moments, and has led them through the New Testament teaching on marriage, the wedding will be the beginning of a happy and useful Christian home where each ministers to the other under the blessings of God. What could be a more rewarding ministry?

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The Hospital Chaplain

Chaplain (LTC) John C. Pearson

The hospital is the oldest institution with which the Christian ministry is intrinsically related. In fact, the establishing of hospitals is no small part of the Christian story. "Losing" hospitals to tax-based governments which were able to finance them more efficiently is also a noticeable part of the Christian story. But who, in his right mind, laments that point? The purpose of establishing a hospital is not to "own" it but to accomplish the hospital mission. As long as the hospital mission is being accomplished, all concerned are happy. The attitude in which Christians have traditionally established hospitals and made them available for input from other disciplines and secular support is a clue to understanding the route that health care has taken. So the first thing to be said about hospital chaplain ministry is that it began as Christian caring but is now inter-disciplinary, involving other health care professions. The purpose of this article is to share one chaplain's perception of the condition in which hospital ministry occurs and how it is done.

Three major areas come to mind. The first is the matter of the Chaplain's sense of belonging. Belonging will be considered in the context of a brief historical sketch of how ministry and the hospital have evolved together. The second area focuses on the hospital environment. Knowing the territory is as essential to effective ministry as belonging to the hospital staff. The final section of this article deals with ministry in the hospital. The first two sections are prerequisites to hospital ministry and are usually developed in formal training. Hospital ministry is primarily making use of the resources which are a part of the chaplain's natural and educational endowment. Explanations and examples of how he uses this endowment will be given in the interest of providing a general orientation to hospital ministry.

Chaplain Pearson, a Methodist clergyman, is a staff chaplain at Walter Reed Army Medical Center, Washington, D.C. He has four quarters of credit in Clinical Pastoral Education and a MA degree in Religious Education. Prior to his 18 years in the military chaplaincy, he served for three years as a civilian clergyman in the South Carolina Conference of the United Methodist Church while a seminary student at the Interdenominational Theological Center, Atlanta, Georgia.

The Chaplain Must Know He Belongs

A group of Christians known as the Sovereign Order of St. John of Jerusalem formed the first hospices or hospitality houses which were the forerunners of the modern hospital.

The sick, the injured, the infirm and wayward travelers were admitted for care or surcease from inclemency of the weather or fatigue of journeying along the roads from Central Europe to the Holy Land.¹

These hospitality houses contained chapels for prayer and meditation by the religious knights who sponsored them as well as for their guests. Guests consisted of those who were in good health but needed rest as well as those who needed treatment for infection of the feet or snake and animal bites, to mention a few of the typical medical problems. Even at this early stage, such treatment had evolved from a pure art form of the pre-hospitality house era to the simple hands-on procedures like cleansing wounds with boiling water. Hospital practices continued to advance, however, primarily as the direct result of a faith which emphasized the virtue of caring for people. To a degree that advancement was also a result of much earlier religious practices, such as those in which Moses engaged:

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee, pray unto the Lord, that he takes away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole: and it shall come to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. (Numbers 21: 6-9).

The passage is an expression of healing as a religious art. Even the symbol used is strangely similar to the caduceus of Greek mythology which became the insignia of the medical profession. Clearly the hospital and the chaplain come from similar roots. When a modern physician treats a patient with a placebo, in effect he has merely changed the serpent of brass to a pill, a more meaningful symbol of healing today. Essentially, however, he is employing a technique similar to the ancient art as practiced by Moses. In such a process, the physician uses the ancient art form as a means to a physical end. The chaplain can hardly object to this method of treatment because it works. Conversely, the chaplain uses a scientific discipline when he turns to psychology in order to better understand basic human issues to which the gospel can be applied. The gospel is applied more easily to a person's need only after that person is understood. Psychology is a scientific tool useful in understanding persons.

The contemporary interaction which goes on between religion and science had its origin in early times and continues as a tradition. Many religious run hospitals became associated with medical centers that have achieved world wide acclaim and fame. For example the Mayo Clinic in Rochester, Minnesota, is St. Mary's Hospital. The Methodist Hospital in Texas

¹Charles A. Frazier, MD, ed. *Faith Healing* (New York: Thomas Nelson, Inc., 1973), p. 117.

associated with Baylor University has been the scene of many spectacular advances in Cardiovascular surgery.²

A very long list can easily be made of other examples in both the Protestant and Catholic traditions of religious-sponsored or religious-related hospitals. However, the point here is only to highlight facts around which the chaplain can see that the very profession he practices is native to the hospital. There is an acute need for the hospital chaplain to become clearly identified with his traditional role in the hospital and to avoid the tendency to become overwhelmed or lost in the maze of scientific activity in the complexity of the modern hospital community.

The Hospital Environment And The Chaplain

Each hospital environment is unique, yet there are common characteristics in all hospitals. Ministry in a hospital center lacks none of the variety of pastoral concerns found in most any local parish. In fact, it's the other way around. The hospital is not only a place where people come to be restored to health, it is also a place where people come to die. (There are some recent indications of a reversal of that trend but the foregoing statement will be true for many years to come.) Not only does the cessation of breath occur in the hospital but breath also begins there. People are nursed in the hospital but at the same time they are cut off from the supporting community upon which they have learned to rely. It is a place where people come to visit and a place where people come to work. The military medical center is also a place of residence for a major part of its work force. It is a place where people are approached scientifically and are controlled to a degree which exceeds casual observation. All of these conditions are pastoral concerns with which both the chaplain and the patient must cope.

The concern about persons being approached as mere scientific entities is especially acute. Unfortunately, it is very easy for the hospital chaplain to join in that approach. Joining it was addressed by The Reverend Rodney J. Hunter in the September 1976 *Journal of Pastoral Care*: "We have widely substituted the norms and concepts of the health professions and the health sciences for those of our traditional theology."³ Such a compromise may offer the chaplain acceptance by those who know no better use of an ordained person. But those who desperately need his ministry are the losers. The hospital chaplain who is most useful is the one who has uniquely combined a strong scientific mind with a strong religious faith. The need of hospital patients is not a choice between one or the other; they need both.

All the elements of the hospital community interrelate to compose a complex environment of the sick and the healthy, those who are coming into the world and those who are going out, those who are incarcerated and those who are in control. Many of these people, for varying lengths of time, receive all of their pastoral services from the hospital chaplain.

While patients actually make up only a small part of the hospital

³The *Journal of Pastoral Care*, Vol. XXX, September 1976, No. 3, p. 148.

²*Ibid.*, p. 121.

community, the primary forces of hospital ministry are directed toward them. Ministry to the staff is vitally important and should not be neglected but the patients' needs, obviously, are usually the most critical and urgent. A more detailed look at the patients' part of that environment seems to be in order.

Rarely will a patient check into a hospital without indicating a religious preference. An indication of a religious preference is obviously no measure of the seriousness with which that religion is taken. It may range from a simple indication of one's family history to a matter of deep personal faith. Even among the few who indicate no religious preference are those who actually have a strong personal faith but have made no denominational choice. One doctor has commented in this regard:

Religious feelings are a part of the experience of every human being. Regardless of the fact that a person may be a believer or an unbeliever, they cannot avoid being confronted with ideas and emotions about their ultimate origin and the meaning and purpose of their lives. Even if they have succeeded in avoiding preoccupation going beyond their immediate experience of other people who pray and mention God as the origin of all existing things, they will have to respond to those attitudes either by questioning them, by dismissing them as irrelevant, or by giving them serious consideration.⁴

The doctor further makes the point that those who indicate no religious preference simply may be communicating the fact that the reason for their existence or the meaning of life lies beyond them. Such communication reveals the stage of their religious pilgrimage. The hospital chaplain must be open to each patient's religious pilgrimage and flexible enough to adjust his ministry accordingly. In many instances opportunity for ministry is intensified because the patient is reaching for resources to cope with situations he has not faced before.

These situations may include threats of the loss of image, function, or even life. Such threats often run like threads through every experience of those faced with serious illness. The threat of loss may produce anxieties which last for a few days or for many years. In either case the function of the chaplain is fundamentally the same. His task is to bring additional religious resources into the spiritual pilgrimage of the patient. This is especially significant when patients must cope with those things which require them to review their values and life's meaning. The chaplain may be the only person on the staff who can relate to patients on this level.

The chaplain must be aware of the fact that a one-on-one encounter with a minister, priest, or rabbi may indeed be a rare experience for some patients. Such an encounter, however, may be the most significant experience of the patient's hospitalization. This is particularly ironic in light of the fact that of all the professionals whose services patients come to hospitals for, the chaplain is not one of them.

A hospital chaplain, who knows the potential of his encounters and relationships with patients, moves from one to the other with a sense of

⁴Frazier, *Faith Healing*, p. 164.

adventure and positive anxiety for the good things that can happen. Paul Tillich claimed that, "Pastoral help goes through the center of consciousness."⁵ It seems to me, however that the hospital chaplain moves with an endowment that exceeds his consciousness. Part of the excitement of meeting people in their spiritual pilgrimage with new spiritual resources is to witness the help, far beyond the chaplain, which they receive. It would be dull work indeed if the meeting of chaplain and patient was limited to those experiences about which we are conscious. A chaplain not only uses resources, he *is* a resource of God.

Few Christians have stated the latter point more clearly than Alan Richardson and Carroll Wise. Richardson wrote: "After the death and resurrection of Jesus the content of the gospel, as it is understood by the Apostolic Church, is Christ himself." Wise added: "The gospel, then, is a person and, through the person, a living relationship with God."⁶ This is more than cold, theological dogma. It is clinically experienced in the transference patients make while trying to exonerate themselves before the chaplain, as if before God. However, as if it were specifically designed as a prevention against slipping into the sickness of thinking he *is* God, the chaplain just as often becomes a substitute target for those who are angry with God. When one has been "kicked" and "bruised," he begins to appreciate the difference between being God's person and being God. The patient's relationship with God cannot be measured solely, of course, in terms of his negative or positive reaction to the chaplain. But the point here is simply that a chaplain is usually a symbol of much more, positive or negative, than he is aware of when he first encounters a patient.

Chaplain and Patient Resources

Resources which Carl J. Scherzer addressed under this topic include love, hope, prayer, scripture, faith, and many others.⁷ I have chosen to comment on only two: faith and the Good News. My selection has nothing to do with the potency of these particular resources, nor will I attempt to hide behind the well-used excuse of limited space and time. I simply selected the two about which I feel I can comment most constructively.

Faith, as a resource of help, is first because faith is the basic ingredient in all the others. Faith deals with the degree that the human mind touches a cognitive perception of God. This seems to be the basis of Jesus' comment (Matthew 17:20) that a little faith has a big potential. The chaplain may become the catalyst in the patient's application of faith as appropriate to the need. The patient may need this help in facing death, recovery, or some other new reality which has been introduced into his situation. To be the catalyst whereby the patient makes application of faith

⁵Paul Tillich, "Theology of Pastoral Care" (unpublished paper).

⁶Carroll A. Wise, *The Meaning of Pastoral Care* (New York: Harper and Row Publishers, 1966), p. 10.

⁷Carl J. Scherzer, *Ministry to the Physically Sick* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1963), p. 51

to the point of need requires all the skill and clinical training the chaplain can get. The Christian chaplain is neither skilled nor clinically trained until he has taken a scrutinizing look at Jesus who was the master catalyst in getting people to use the faith resource. There is more education for a Christian chaplain in Mark 2:1-12 than in a PhD dissertation. It seems that if the paralyzed man's faith had been as strong at the story's beginning as it was at the end he would not have been sick to begin with. That statement depends on two hypotheses which are the basis of considerable research.

One hypothesis is that emotional burdens or stress can lower the body's immunity, leaving it vulnerable to a variety of biological complications. Lawrance Johnson, a CBS Science Editor, reported on radio (16 April 1978), that research was being done on measuring stress caused by relational and situational circumstances and its effect on the physical well being of persons. For example, if marriage or divorce causes fifty points of stress, etc., the accumulation of over eight-hundred points of stress in one year will normally result in the hospitalization of the person involved. Johnson reported that some researchers believe at least 97% of all physical complications are stress related. The other hypothesis is that faith in an all-encompassing God will lower the stress point in stress-producing relational and situational circumstances. Furthermore, faith will lower the stress from living in unrelatedness to God. Case studies do not allow these hypotheses to be denied. Mark's story of the paralyzed man makes its own witness.

This is my perception of the narrative of the paralyzed man: Four persons of very strong faith came to the paralyzed man. They entered into a caring relationship with him. Their faith was communicated to him, not so much in talking about faith, but in demonstrating the seriousness with which they took his case and their faith. Their faith would not be abated by obstacles like crowds and jammed doors. The paralyzed man was literally propelled by faith to the presence of Jesus. The faith of the four men, in such a relationship of caring, had a high potential for growth in the person whom they carried on the litter. By the time the man got to Jesus, Jesus needed only to offer the suggestion that the man stand up on what he had. "Stand up, take up your bed, and walk." God had come to him in person.

It seems that in the case of this paralyzed man, as well as in the case of many modern hospital patients, physical affliction was in direct relationship to some emotional burden from which deliverance was necessary before being made well. Perhaps this man's emotional burden was guilt, since forgiveness was the action that got him going again. Jesus simply referred to the man's condition as sin.

Faith can be applied to the whole fabric of emotional burdens which have a direct relationship to physical complications. There are many patients who must be delivered from emotional burdens before physical complications can be resolved. Jesus delivered the man first.

Recently I visited a woman who suddenly lost 10 pounds and

complained of abdominal pains. The emotional burden she carried was acute anxiety, triggered by her son who was in trouble. Jesus would refer to her anxiety as sin since it indicates something less than the kind of faith relationship which the Psalmist, for instance, had with God.

God is our shelter and our refuge, a timely help in trouble; So we are not afraid when the earth heaves and the mountains are hurled into the sea, when its waters seethe in tumult and the mountains quake before his majesty. (Psalm 46:1-3).

The cognitive perception of God above does not go along with acute anxiety. Carefully selected Biblical words are indeed Good News which give deliverance from emotional burdens. This assumes, of course, an intelligent use of God's Word, not a mere waving of Scripture like a magic wand.

The Good News is closely related to faith and dependent upon it. It is another resource which the chaplain uses. The gospel of Christ is always good news. It is often good news in the midst of bad news in a hospital center. Patients often use newspapers, radios, and TV to relieve their minds from the bad news about themselves. Unfortunately they are merely substituting the bad news about others for their own. Everyone knows the abundance of media news is bad.

Often it is the doctor's unfortunate duty to bring bad news — news of the inevitable loss of limb or even the loss of life, when the diagnosis has so indicated. And a life without good news is synonymous with depression.

Of course, the chaplain must guard against the temptation to become a co-conspirator with the patient in a cover-up of bad reports. Bad news must be taken as a serious reality when that is the case. On the other hand, bad news should not take more than its place in the scheme of things. For while bad news is a reality sometimes, the Good News is a reality all the time. The chaplain must be the catalyst to the patient living fully "into" both realities. As difficult as that task may be, it is possible.

The Apostle Paul was giving some practical advice on this issue when he said, "Whatsoever things are of good report think on these things" (Philippians 4:8). As a reading of the full passage indicates, Paul was doing more than just suggesting positive thinking. What he hinted at was much more "Gestaltish." Paul was making a claim for marshaling the forces of the positive religious resources, as it were, to give life its character and stamina. There was no concern for denying unwanted realities but rather for becoming aware of them in their proper relationship to the good reports.

When the bad report is the removal of a limb, the good news may be the given endowment of body, mind and spirit to function without it. When the report concerns loss of life, the good news may be that God cared enough to visit in a caring person and/or that there is "Life after Life." We have the resurrection of Christ as the ultimate assurance that the Good News is never threatened.

Conclusion

The chaplain's place in the hospital stands on the strength of the Good News, faith and religious traditions. Biblical references have been given in order to indicate how the Good News of God's dealing with man can be used in hospital ministry. Finally, a few phrases come to mind which may help to clarify this method of using religious resources. The first phrase, "grafting into," was used several years ago at a religious retreat by Chaplain Clark Ace of St. Elizabeth Hospital, Washington, D.C. The phrase attempts to describe how the individual becomes a part of the Christian story and how the story becomes a part of the individual. Secondly, the people of the Faith at Work organization regularly use two phrases, "living into your faith," and "relational Bible study" to suggest making the good news of God's dealing with mankind one's own personal experience. Precisely with that goal in mind, the chaplain continues to encounter patients with his faith, the Good News, and other resources.

Chaplain to the Isolated: Learning to Deal with Irrationalities

Chaplain (MAJ) Donald R. Davis

My parish is an isolated atoll in the western Pacific. It lies in the northwest corner of the Marshall Islands, part of Micronesia. This atoll, as you may remember, was used as a nuclear testing ground for 43 nuclear blasts over a period of more than 20 years. The mission of those assigned now is to clean up the physical and radiological debris. Our population is made up of about 1,000 males; most are military members of the Army, Navy, and Air Force, but some are civilian contract workers. One way in which I've had to view my role is to recognize that I'm the only mental health professional available. As such, I've seen a complete cross-section of the atoll population during the past year.

The military people, for the most part, are ordered here for a six-month period of temporary duty. In addition, there are about 35 key personnel who are serving one-year tours. Due to the turnover of TDY personnel, I've actually worked with three entirely different groups during my assignment. The first group was here when I arrived and was comprised mostly of personnel from installations in Hawaii. The next two groups, for the most part, came from installations in the continental U.S. But their origins made no noticeable difference in their choice of reactions to and their thinking about this unique situation.

Counseling occupies much of my time and I've found this unusual assignment an ideal area for my preferred method — Rational Counseling. Rational Counseling is based on the psychotherapeutic principles of Rational Emotive Therapy (Dr. Albert Ellis) and Rational Behavior Therapy (Dr. Maxie Maultsby).*

In short, Rational Counseling is a recognition that one's emotions are caused by his thoughts. With few exceptions, the human creature has the capacity to choose what he will think, feel, and do. Whether a person is aware of them or not, his thoughts cause him to feel the way he does. A

*Chaplain Davies authored a detailed article on this method which appeared in the Summer 1977 issue of the *Military Chaplains' Review* (DA Pam 165-114), pp. 49-58.

Chaplain Davis, a Presbyterian, was just completing a year's assignment on Enewetak in the Pacific at the time of this writing. His new assignment is with the Staff and Faculty of the US Army Chaplain School. He holds a Masters Degree in Guidance and Counseling and a Primary Certificate on Rational Psychotherapy.

person's feelings and actions are improved only as his ideas become less irrational and more rational. Rational thinking causes positive emotions and irrational thinking causes negative emotions. Consequently, my starting point in counseling is to become aware of what my client is thinking and to help him become aware of his inner thoughts.

The irrational ideas that kept surfacing as I worked with those isolated from family, friends and familiar cultural circumstances indicated a common pattern. The isolated location is not the cause of those ideas. Isolation alone cannot father patterns of thinking. Ideas are arrived at by choice and habit. In the final analysis, it is an exercise of free will. If one is in the habit of thinking certain thoughts in one geographical location, he will continue that pattern of thinking in another geographic area. There is nothing magical about a 5,000-mile air trip from the continental U.S. to an atoll in the Pacific. What I have observed, in other words, is a response to isolation, not a cause of isolation. Through rational counseling a counselor can teach a client methods of making his thinking more rational and consequently his feelings and actions more healthy. He learns to cope with the situation instead of letting the situation control him.

The most commonly used irrationalities I have encountered are:

1. "Enewetak is causing my problems."
2. "I can't stand it here — I have to go home."
3. "My wife can't stand my being away."
4. "I can't live this long without sex."

Let's look at each of these individually.

Enewetak is Causing My Problems

When a person believes his problems are caused by forces outside himself, he naturally concludes that if he escapes those forces he will escape the problems they create. This is a widespread, erroneous belief. Human emotions are not caused or controlled by outside forces but by one's own will. One chooses to think what he's thinking and his thoughts father his feelings and his actions.

When I hear a person claim that a piece of land is the cause of his alcoholism, marital difficulties, financial hardships, relational problems, etc., I know instantly that he is the victim of irrational ideas. The best way to minister to a soldier who says, "Enewetak is making me an alcoholic," is not to reinforce his thinking but to challenge it. For example, I might ask such an individual if a piece of this island had jumped up and twisted his arm until he drank. The first reaction to this challenge is usually a blank stare. Then he begins to explain what he really meant to say. In a short time he begins to recognize that it is irrational to fault the land he's standing on for his being an alcoholic.

At this point I offer to share a method of thinking that will help him think more rationally and enable him to cope with his problem. If he is interested, we enter into a contract of counseling sessions and home work

assignments. By using the Rational Counseling method he learns to manage and control his feelings and actions. If I were to agree with him that this isolated island is the cause of his excessive drinking I would simply reinforce in him the irrational thoughts that emanate in irrational behavior.

I Can't Stand it Here, I Have to Go Home

The receipt of mail is deemed extremely important by those serving separated tours. But within hours of the arrival of the Tuesday plane bringing mail from home I begin to hear the familiar whining conviction, "I can't stand it here, I have to go home. Chaplain, you have to get me off this rock."

This is an example of how easy it is to translate our desires and nice-to-have things into neurotic needs. It is a perfectly healthy and legitimate desire to want to go home to family and friends. However, when an individual, through mental gyrations, convinces himself he has to go home because "he can't stand it," he has created new problems for himself. The "have-to's" of life are actually very few. The "desires" have a way of making the list much longer. To be able to distinguish between the two is very important to mental and emotional health. Again, through Rational Counseling, it is a relatively simple procedure to help a client understand that difference. In a short time he recognizes that he *can* stand it and that he doesn't "have-to" go home, even though it would be nice.

My Wife Can't Take My Being Away

There are endless variations on this theme: "My son can't take my being away from him," "I'm the only one who can control my wife," "She has to have me there or she'll have a breakdown."

The underlying irrationalities are many. The most obvious here is that one individual can speak for another. To assume that any husband knows exactly what his wife can or cannot take is to undermine the very potential for a healthy, growing relationship. It also adds to the unlikelihood that either partner will have an adequate self-image to manage and control his or her life in a rational, positive manner. Dependency is regarded by some as a virtue, to others as a romantic relationship, to others as proof of true love. In reality it is an enemy to healthy relationships, to happiness and to fulfillment. It cannot be an expression of love because love, if it does anything at all, respects the person being loved. To enter into or encourage a dependency relationship is to show no respect for the human potential of the other person. It says, in effect, the other person is unable to control his or her own thoughts, feelings, and actions.

A second irrationality in this area is the assuming of responsibility for another person's actions. A basic, fundamental truth of being human is that my humanness gives me and me alone the power to manage my life's actions. It is my own emotions that cause me to act the way I do. My thinking causes me to have the emotions I'm feeling. It is my choice and

only my choice to think what I'm thinking. Therefore, each individual is the only one who has the resources to control himself. No individual is capable of managing anyone except himself. Consequently, a wife has the responsibility to manage and control her own life. No one, not even her husband, can do it for her.

The greatest help anyone can be to another who is expressing basic irrationality is to assist him to think the matter through to a more rational approach. When I've been able to accomplish this, I've seen my clients cope with their immediate problems of isolation. A further benefit is that their marital relationships are strengthened.

I Can't Live Six Months Without Sex

Here is the common complaint of a younger soldier who has spent his entire life in a society blessed with material wealth and indulgent to his wishes. Underlying this irrationality is the concept that, if I want something, that's reason enough for it to be given to me, or at least not denied me. (Often I've heard the correlation to this idea: "My wife/girlfriend can't go six months without sex.")

Most of these individuals readily see the irrationality here when I ask, "Have you ever gone six months before without having sex?" "Would you mind telling me what happened during that time?" "What is the worst thing that could happen to you if you were deprived of a sex-partner for the next six years?" Invariably this leads to more intelligent and rational thinking. When one thinks rationally (not in fantasy or irrationally) about his sex likes and dislikes he copes with his present situation in a far more healthy and wholesome manner. His anxiety is reduced to a manageable level and he is able to live through his period of deprivation. He returns to his wife a better lover because he has learned self-respect and confidence. He has learned how to manage and control his emotions.

Conclusion

This has been a professionally fulfilling short tour. I've seen the fruit of Rational Counseling in the lives of military officers, enlisted men, and civilians. I've received letters from wives and parents whom I've never met, thanking me for being of help to their loved ones. My parishioners and I have lived together in a microcosm and I'm convinced that many of us have learned to deal better with the realities of our lives in the world at large.

The “Seven Echo” Chaplain

Chaplain (MAJ) Roy N. Mathis

What may appear to the outsider as a title for clergy with uniquely reverberating pulpit voices, is actually the designation of an emerging special ministry. “Seven Echo” (7E) is the additional skill identifier for the Chaplain Educator/Trainer. This special breed of chaplain was born in August 1976, as part of the Army Chaplaincy’s new “Professional Development Plan.” The plan recognized four basic areas of education and training: (1) Basic Chaplain Training — during the first year; (2) Advanced Chaplain Training — normally provided after the fourth year of active duty; (3) Chaplain Speciality Skill or Additional Skill Training — designed for specific positions and provided immediately at, or preceding, job assignment; and (4) Continuing Education or Training — provided throughout a chaplain’s career for enrichment, personal growth, or update of skills. At present, the “7E” is specifically concerned with Basic Chaplain Training and Additional Skill Training (numbers 1 and 3 above).

Qualifications of the 7E

The Chaplain Trainer is selected by and is ultimately responsible to the Commander under the guidance of the Installation Chaplain. He must consent to being selected, meet the requirements established by the Chaplain School, and receive a branch clearance from the Office of the Chief of Chaplains. The prerequisites for his selection include graduation from the Advanced Chaplain Training Course and qualification by previous training, experience and maturity. After selection, the candidate attends a two-week course conducted by the Chaplain School. The course includes: (1) experiential training/ learning theory and practice, (2) group process techniques, (3) verbatim techniques, (4) case study methods, and (5) “Phase III” administration. (“Phase III” refers to on-the-job-training now provided to new, active-duty chaplains following their instruction at the Chaplain School).

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Role of the 7E

When the Phase III plan was first developed, several concerns evolved around the role of the Trainer:

(1) There may be a tendency for some Phase III chaplains to establish a relationship of dependency on the Trainer. Dependency should be discouraged and interdependency should be encouraged.

(2) If the training is to be effective, an atmosphere of confidentiality, trust and openness must be developed. The Post Chaplain and the Trainer must work with commanders and supervisory chaplains in order to encourage these qualities.

(3) Some young chaplains may experience problems with authority. The Trainer and the Post Chaplain should assist them in working through these problems.

(4) Modeling of appropriate behavior and leadership by the Trainer and Post Chaplain is critical during Phase III training.

(5) Phase III training assumes the new chaplain is already a professional clergyperson by training and experience. Phase III should provide the chaplain with training and experience that will enhance his own skills and assist him as an officer and chaplain to minister to the needs of those within the military environment.

(6) The Trainer is not expected to do all the training of Phase III chaplains. He is seen as an orchestrator of resources and of the learning experience.

(7) The Trainer must be careful not to build a bureaucracy, either as a result of dependency of Phase III chaplains or as the broker of resources.

(8) The two-week instruction for the Trainer is not designed to teach chaplain skills. It is assumed that the Trainer already possesses these skills. Emphasis rather is placed on teaching methods through which the Trainer can assist the new chaplains in learning those required skills.

(9) The Trainer cannot be the rater or endorser of Phase III chaplains.

(10) Ultimately, the key to success or failure of the Phase III program rests with the selected Trainers.

The 7E and Phase III

After completing Phase I (Pre Commissioning) and Phase II (Six-weeks Resident Course), Basic chaplains are assigned to selected installations for Phase III (Installation Training). They are usually assigned to installations in groups of four or more to permit the formation of a natural peer group for learning. Phase III training is characterized by actual performance of ministry in the chaplain's first active duty assignment and is accomplished under direct supervision of the Trainer.

Phase III training is conducted during the first year following assignment and includes a minimum of four hours per week of interaction with the Trainer and the peer group. Group process, verbatim and case studies are used to study actual situations within the chaplains' units.

During the course of the year, the Trainer assists the new chaplains by demonstrating his own understanding of unit or command organization and by helping them to properly use command and technical channels.

It is vitally important, as the newly assigned chaplain begins his ministry in the Army environment, that he is able to articulate and validate his own personal style of ministry and role as a clergy person. In fact, one of the primary jobs of the Trainer is to encourage the new chaplain to articulate that style and role early in the training period, and then to validate and substantiate it as the year progresses. This process, in the peer group setting, also lends itself to yet another objective — that of aiding each chaplain to demonstrate an ability to function in a cooperative multid denominational environment without losing his own denominational identity or integrity.

The 7E Prepares for a Phase III Program

After an installation has been selected to receive a group of Basic Chaplains for Phase III training and the Post Chaplain chooses the Trainer, then comes the process of organizing the program. Ideally, the 7E will know several months in advance that he will be receiving Phase III chaplains. That advance preparation time is extremely important and can spell the difference between a mediocre beginning and an outstanding beginning.

A first priority is to inform the Installation Commander, his staff and other need-to-know individuals and sections. This could be accomplished with a staff paper, but personal interviews, contacts and briefings are better. The training section (G-3) should be near the top of the list because often they will lend valuable assistance in funds, meeting space, training aids and general advice about training.

Many installations have a regulation entitled "Schools, On Post/Off Post." A section entered in this regulation on Phase III will lend additional justification for space, financial support and audio-visual support. In addition, a post circular or regulation covering Phase III training should be submitted through channels, to the AG. A circular may be appropriate for installations receiving Phase III chaplains on a one-time basis, but a regulation is better if the installation is to conduct Phase III training on a continuing basis.

The preparation period is also a good time to order, collect and file resource materials. Regulations pertaining to chaplain activities can be ordered from AG publications. Programmed texts, handouts and training aids are available from the Chaplain School, the Chaplain Board and the Office of the Chief of Chaplains. (Trainers also receive a list of resource materials during their specialized training). In addition, guest speakers, resource personnel and workshop/seminar leaders should be contacted during this preparation period. If the 7E is not familiar with the resources available through the Post Individual Learning Center, such as TEC lessons and other valuable training materials and/or equipment, this would be an excellent time for familiarization in that area.

During the specialized training for 7Es, each 7E receives a list of objectives for Phase III training. He will also be trained in establishing "job performance measures" (JPMs) for the objectives and tasks to be accomplished by Phase III chaplains. A portion of the preparation period, therefore, must be set aside for preparing JPMs. The JPMs establish the conditions, elements of doing, task description standards, learning objectives, elements of knowing, terminal learning objectives and test.

A final suggestion for the 7E's preparation period would be to set up a separate filing/record-keeping system for Phase III. Suggested file folders include personnel correspondence/background information on incoming Phase III chaplains, objectives, JPMs, training schedules, check list of tasks accomplished, attendance reports, progress reports, resource leaders, regulations, directions and guidelines concerning Phase III/7E, training aids, handouts and other materials or information relating to either Phase III or 7E.

In more general terms, personal organization is vitally important in the special ministry of the Chaplain Trainer. Ultimately, his ability to assist new chaplains in adjusting to the military ministry depends on his own clarity of role, purpose and calling.

Assignment of Phase III Chaplains

Basic chaplains are assigned to units or commands in accordance with normal assignment practices. Normally they remain in those assignments for the entire period of Phase III training. The evaluation rendered for the period is the standard Officer Efficiency Report and, as stated earlier, the 7E will not be the rating or endorsing officer of a Phase III chaplain. (At the end of the training period, however, the 7E does certify that the Phase III chaplain has or has not performed all the required learning objectives satisfactorily.)

Prior to assigning a Phase III chaplain, the Installation Chaplain and/or the 7E should meet with both the supervisory chaplain and the commander of the unit or command receiving the Phase III chaplain. It is important that the supervisory chaplain and the commander understand the program and agree to assist, cooperate and participate in the training and evaluation. In addition to his normal supervisory responsibilities, the supervisory chaplain is also usually, the main mentor, following through with much of the practical (on-the-job) training after the new chaplain has received the theory portion in class. The commander can provide valuable "feedback" to the 7E concerning the relevance of the training and the progress of his chaplain.

After the interviews are completed and the final decision is made to place a Phase III chaplain in a particular unit or command, assignment orders should reflect the Phase III chaplain training requirement. This requirement is placed under the "Special/ Additional Instructions" section of the orders. The basic letter establishing Basic Chaplain Training and your post regulation or circular on Phase III training would be placed

under the "Authority" section.

The 7E as Orchestrator

A logical beginning for the training is an orientation period. This will usually last from 2-10 weeks (4 hrs per week) and will vary at different installations. The 7E should not have any difficulty in finding local resource personnel to assist with this portion of the training. The Post Chaplain, Pastoral Coordinator, Hospital Chaplain, Religious Education Director, CPE Supervisor, Marriage and Family Life Chaplain, the senior Chapel Activities Specialist and the senior chaplains of the major faiths are examples of such resource people. They should be scheduled immediately following the initial orientation by the 7E explaining the Phase III program, expectations, procedures, evaluation and local post policies and SOPs. Additionally, representatives from various helping agencies, commanders and key staff members are always cooperative in assisting with the orientation sessions. The Staff Judge Advocate, Provost Marshal, Mental Hygiene, Drug/Alcohol, Race Relations/Equal Opportunity, Human Relations, Inspector General, Red Cross, Army Emergency Relief and Organizational Effectiveness represent only a few of the sections available to the 7E as potential briefers.

After the orientation phase of training, a natural evolution of the training process occurs. As the newly assigned chaplain finds his place within the unit and chapel, he is exposed to such things as Article 15s, hardship discharges, compassionate reassignments, after-action reports, military weddings, military funerals, soldiers' retreats, prayer breakfasts and others. A natural result of this exposure leads to a discovery of his strengths and weaknesses. Therefore, the Phase III chaplains, as a group, determine the priority and sequence of subjects and objectives according to their needs.

Timeliness is extremely important. For instance, the best time to discuss chapel budgets is prior to the announced suspense date for turning in budgets. Programs designed as Martin Luther King Memorials, for example, should be on the training schedule before 15 January and National Prayer Breakfasts prior to February. The 7E must be both responsive and flexible as he responds to the group's needs. Keep in mind, however, the 7E is neither expected to be the expert on every subject nor is he expected to teach every subject. For instance, one particular chaplain on post may have a reputation for conducting outstanding prayer breakfasts. The 7E could invite him to share his "know-how" with the group. Another example is the area of Retreats and Duty Day with God programs. The 7E could look through after-action reports and present a subject list to the Phase III group. The group, in turn, could invite the action officers of selected retreats and programs to be guest speakers or panel members for that particular phase of training. This type of training is additionally reinforced when the guest speaker says: "Next week I will be conducting a

Duty Day with God (or Retreat, Prayer Breakfast, Military Wedding, etc.) and you are welcome to come and observe or participate."

In addition, the Trainer ought to be alert to workshops and seminars being conducted on or near the Post that relate to the Phase III objectives. For example, at Fort Bragg, NC, the following Workshops and seminars were available to Phase III chaplains during their first eight months of training alone: (1) Marriage and Family Counseling, (2) Race Relations, (3) Rape Crisis Counseling, (4) Suicide Prevention, (5) Drug/Alcohol, (6) Serendipity/Group/Youth, (7) Death and Dying, (8) Preaching, (9) Personal Effectiveness Training, (10) Religious Education, (11) Child Abuse, (12) Marriage and Family Enrichment and (13) Mid-Life Crises. The Phase III budget only had to fund two of the thirteen workshops or seminars (eleven were funded by other groups or sections both on and off Post). Elective credit was granted to all the Phase III chaplains who participated.

Conclusion

The first group of chaplains involved with Phase III will complete their training in the summer of 1978. Evaluation of the program indicates that the objectives are being met and response is basically positive from everyone connected with the program. As with any new program, of course, changes, modifications and refinements will be necessary.

Directly in the middle of all the action is the 7E. He will spend many hours in planning, preparing, counseling, advising, and in general, orchestrating the training of Phase III chaplains. The rewards, however, are immeasurable for the Trainer who is willing to immerse himself in the program. To witness the growth and development of new chaplains and share with them victories and defeats, joys and disappointments as they minister to the personnel of their unit is reward enough.

If that's not enough to encourage you to apply for this special ministry, however, listen to a few comments I've overheard: From a commander — "My chaplain wants to go to jump school and I know I'll be losing him to an airborne unit. I don't want to lose him, but if I must, I want to place my request right now for one of the new Phase III chaplains arriving this summer." From another commander — "At first I resented the four hours per week my chaplain was away from the unit. I soon realized, however, that he was gaining so much in know-how, ideas and ability that I'm thinking about starting a similar program for my new lieutenants." From a Phase III chaplain — "With the help of the Good Lord and what I've learned from Phase III training, I'm ready to tackle any job that comes my way!" From a supervisory chaplain — "I believe this training has provided Chaplain X with a five-year jump. He is far ahead of anything I'd ever expect of a first-year chaplain."

This method of continuing the training of new chaplains in their work environment under the guidance of an Educator/Trainer may not be the ultimate answer to basic chaplain training, but this "Seven Echo" believes it is certainly a giant step in the right direction.

The dictionary says an echo is the “repetition or imitation of something.” If you’ll pardon the pun, there may be a legitimate concern that basic chaplains will simply turn out to be imitations of their “Seven Echo.” For that very reason the Trainer must continually strive to enhance and encourage each individual’s talent and style. The only “echo” he hopes to hear is a reverberation of his own appreciation for the high calling of the chaplaincy.



Child Abuse: The Muffled Cry for a Special Ministry

Chaplain (LTC) William J. Hughes

A chaplain confronts an array of problems noted for their variety, complexity and sheer numbers. Each problem is deemed important because each involves the discomfort or suffering of one or more of God's children.³ The difficulty is not in finding enough problems to challenge our talents and occupy our time, but rather in aligning our priorities so that we can best and most effectively invest our efforts.

Some chaplains assign the top priority according to the intensity of the problem. The people who hurt most should be helped first. Abused children fit this category. Other chaplains give top priority to those who can do little or nothing to help themselves. Abused children are in the helpless category. Some chaplains take the long look and fix their priorities in accordance with the long-range effects of help, the future implications. Once again, abused children rate high in this category. Many abused children who survive to adulthood also become abusing parents and the vicious cycle grows in destructiveness unless it is somehow interrupted by positive action.

There are chaplains who give a higher category to problems which can be readily solved so they can help several people rapidly instead of investing a lot of time and effort in only one person. Abused children and abusing families involve complex efforts and, unfortunately, will never fit this category.

Child abuse and neglect claims the lives of thousands of children each year. In addition, tens of thousands of others suffer various forms of torture, deprivation and severe emotional strain. The result is crippled lives, twisted by unnecessary emotional and physical damage. The abused children are helpless victims. The abusing parents are sick, disturbed, and in need of help. The problem knows no class, geographical, ethnic, financial, racial or religious boundary. The need is great and Army chaplains can be effective in helping resolve some of these problems.

The chaplain's position within the structure of the Army is strategic for assisting with this problem. "The uniqueness of the child abuse problem necessitates a community-based approach . . . Ideally, it [local child abuse

Chaplain Hughes, a United Methodist pastor, currently serves as Project Officer, Directorate of Combat Developments, US Army Chaplain Center and School. His primary area involves concepts and studies relating to ministry in tactical situations. He also shares teaching responsibilities in contemporary theology and religion-government relations. He and his wife Liz share and enjoy parenting four great youngsters.

council] includes a multidisciplinary representation of the professions of medicine, law, education and mental health.”¹ Because chaplains normally are experienced at problem solving and have a knowledge of organizational systems within the Army community, they can effectively help coordinate a multidisciplinary approach and effort. Multidisciplinary efforts as prescribed by current Army regulations should already be in operation.²

Child abuse is not a new problem, although legislation in this area was practically non-existent until recently. Infanticide and the abandonment of children have long histories. “Over 1,000 dead and dying children were picked off the streets of New York in the 1869-70s.”³ Several years later a nurse, Etta Wheeler, noted a nine-year old child, Mary Ellen, suffering from severe parental maltreatment. In an effort to stop the beating, confinement and starvation of the child, friends in several church congregations reported the abuse to the legal officials. No laws existed to stop or prevent the abuse. Incredibly, the only alternative came from the Society for the Prevention of Cruelty to Animals and they interceded successfully. The Society for the Prevention of Cruelty to Children finally came into being the next year (1875).⁴

In 1962, Dr. C. Henry Kempe identified the battered-child syndrome as a problem frequently treated in medical facilities. Kempe alerted the medical community with an article in the *Journal of the American Medical Association* and has served since then as a leading authority and proponent of corrective action both in our country and internationally. Response came immediately from within the medical community and soon radiated outward to evoke response from welfare organizations and legislative assemblies. Two high points in the area were the enactment of the “Child Abuse Prevention and Treatment Act” in America (1974) and the meeting of the first “International Congress on Child Abuse and Neglect” at Geneva in 1976.

Strangely, religious organizations have not played a key role. I attended the “International Congress on Child Abuse and Neglect” and was actually one of the very few members of the clergy present. Inquiries concerning participation by religious organizations evoked few positive responses. Three exceptions involved a Methodist Church in Sydney (Wayside Chapel), a Christian hospital in Melbourne, and a United Methodist Children’s Home in Louisiana. Apart from these three programs, the only other references involved the participation of clergy on various councils or the medical involvements of religious hospitals, such as the Foundling Hospital in New York where Dr. Vincent Fontana works.

¹Stephen E. Forrer, “Battered Children and Counselor Responsibility,” *The School Counselor*, 1975, 22(3), 163.

²Army Regulation No. 600-48, “Army Child Advocacy Program (ACAP),” Headquarters, Department of the Army, 26 November 1975. (This regulation will be superseded by AR 608-1 on 1 October 1978.)

³Vincent J. Fontana, *Somewhere a Child is Crying: Maltreatment — Causes and Prevention* (New York: MacMillan, 1973), 9.

⁴*Ibid.*, 11.

While preparing this article, I searched several bibliographical guides for periodical literature from 1973 to 1976. Only one article in a religious publication on this subject surfaced. It was only a brief editorial note which simply acknowledged that the problem existed and concluded that churches ought to do something.⁵ To this, however, might be added a feature on child advocacy in *Engage/Social Action* which should certainly be praised.⁶

No doubt, there are clergy and laity from many religious groups who have involved themselves individually in significant ways and there may be some religious publications which have carried articles dealing with child abuse. But their numbers are limited and far below what should be the norm. On the other hand, many Army chaplains serve on Army Child Advocacy Program (ACAP) councils in our military communities. In too many cases, however, this effort is perfunctory at best.

If we are to involve ourselves significantly, we must begin by examining the problem and attempting to understand abusing parents, sick families, and abused children. A narrow approach only considers child abuse on an individual case approach. Each individual case obviously needs attention, but it is far more profitable to engage in a comprehensive approach.

The comprehensive approach views child abuse from three perspectives: collective, institutional and individual in nature.⁷ The first of these involves social attitudes that impede the psychological and physical development of children and/or create a social environment which condones or supports child abuse and neglect.

One tenet of our society is that children should be seen (watched) and not heard. This view wants children to create minimal or no disturbance and to surface one day as conforming adults in appropriate numbers. Children are thus a necessary evil and adults know exactly what is good for them. Consequently, we set up schools and churches to function for our convenience rather than their needs. Traditional fifty-minute classes and ten-minute breaks illustrate this.

A second tenet is that punishment will both express justice and motivate the offender to improve behavior. "Spare the rod and spoil the child." Behavior modification has shown that painful experiences do teach a person avoidance but there seems to be no evidence that punishment has the positive effect of producing good behavior. "In fact, punishment may ultimately result in perpetuating undesirable patterns."⁸

A third social concept is that children are the property as well as the responsibility of their parents. Closely associated is the idea that a home is a

⁵"The Child Abuse Problems" *Christianity Today*, 1973, 17(20), 32.

⁶"Engage/Social Action Forum — 13," published in *Engage/Social Action*, December, 1975, 17-48.

⁷Kerby T. Alvy, "Preventing Child Abuse," *American Psychologist*, 1975, 30(9), 921-922.

⁸Brandt F. Steele, *Working With Abusive Parents From a Psychiatric Point of View*, U.S. Department of Health, Education and Welfare Publication No. (OHD) 75-70 (Washington: U.S. Government Printing Office, n.d.), 7.

person's castle or sanctuary and privacy must not be violated. What people do in public is of public concern but what they do at home is no one's business. Battered wives join abused children as victims of this concept.

So ingrained is this latter concept that few, if any, adults will do more than give an angry look when a parent slaps and batters a child in the supermarket. Most of us have become adept at looking in another direction or moving to another area when an abusing parent goes to work on a helpless child. Our society collectively denies children our protection and allows sick parents to continue abusing them physically and emotionally. "By custom, as well as by law, parents' rights are well established. This is not true of children's rights, however."

As clergy, we can impact on the social mores of our communities. We can do this through preaching and public pronouncements. We can do this by sensitizing our laity to the problem and enabling concerned members of our congregations to form action groups. We can support and directly assist persons who actively engage in righting child abuse and helping the victims.

A second perspective involves institutional forms of child abuse. Churches and the Army are institutions. The category also includes schools, nurseries, kindergartens, day care centers, courts, and a variety of clubs and organizations from sporting groups to scouting activities. Many institutions have simply incorporated the collective mores mentioned above.

What is your local school board's policy on corporal punishment? Even more important, what is the practice in your local school? Nurseries on Army installations seem to have perpetual financial problems and consequently pay the lowest possible wages to attendants. Are those attendants qualified? Is there a training program? What are their disciplinary codes? To our dismay in Germany three years ago, we investigated our nursery and learned that noisy children had their mouths taped and spankings frequently occurred. The difference between a "spanking" and a beating is often only one of degree.

Our emphasis on winning in sports has infected some coaches and some parents as well as the players. As the age for those participating in organized sports drops, reasonable expectations must lower as well. Tragically, this is not always the case and discipline on a football field can be severe and quickly abusive.

What about our religious organizations? Are our nursery attendants qualified or are they simply volunteers who try to keep the children quiet? This is often an impossible task because there are too many children in too small an area. Can we realistically expect a child to be quiet for a worship service on a pew designed for an adult? Do we administer programs designed to meet the needs of children or do we merely tolerate their presence in an "adult" organization?

⁹Blair and Rita Justice, *The Abusing Family* (New York: Human Sciences Press), 1976, 14.

We simply cannot assume that benevolent intent assures adequate operation. In 1963, the National Council of Juvenile Court Judges found through a survey that of the 1,564 juvenile court judges who responded, "27.9 percent had no law degree; 48.1 percent had no undergraduate degree; and only 8.2 percent had an undergraduate major in any of the behavioral sciences."¹⁰ While this situation has improved somewhat, we all are aware of how overloaded and inadequately staffed our social welfare agencies and educational institutions are in both the civilian and military communities. Where these conditions continue in institutional formats, child abuse and neglect go unchecked.

The third perspective on child abuse involves the individual parents or caretakers and their various acts of commission or omission which result in abuse. In reality this involves an abusing family and the relationships of the parents to each other, to the child or children, to the environment and setting for family life. It is a complex affair which once again affirms the need for a multidisciplinary approach.

Perceiving the problem of abuse is difficult. The more severe incidents, which involve broken bones or brutal physical markings, are obvious. But abusing parents often possess the "sick but slick" syndrome ". . . battering parents were psychopathically disturbed but, whenever possible, presented a distorted picture of themselves as healthy and unlikely to abuse their children."¹¹ This deceptiveness, plus our own reluctance to identify or confront a child abuser, usually blinds us to the whole situation. "People will often say that the mother 'accidentally' burned the child with a cigarette, or that the beatings are 'necessary' to discipline a rowdy child."¹²

Once a definite identity of child abuse has occurred, our greatest immediate need is to successfully handle our own feelings. "Anger at whoever is responsible for inflicting the injuries is generally uppermost in the minds of people who see an abused child."¹³ But our feelings also include disbelief, denial and horror, in addition to the surge of anger.¹⁴ Obviously we cannot effectively help others until we are under control ourselves. Regaining an objective perspective assists in this and is simply essential.

The abusing parent is not just a mean adult who is picking on a child. This "bully" concept is far too simplistic to be anything but detrimental. In reality, we are dealing with a person who drastically needs help as badly as the abused child. "While their behavior may be regarded by society as abhorrent and revolting, it was necessary to realize that these

¹⁰Peter and Judith DeCourey, *A Silent Tragedy: Child Abuse in the Community* (New York: Alfred Publishing Co., 1973) 12.

¹¹Logan Wright, "The 'Sick but Slick' Syndrome As a Personality Component of Parents of Battered Children," *Journal of Clinical Psychology*, 1976, 32(1), 45.

¹²Laurie Beckelman, "Why The Cry of The Beaten Child Goes Unheard," *New York Times Magazine*, April 16, 1978, 78.

¹³Helen F. Fristal and Ford Tucker, "Managing Child Abuse Cases," *Social Work*, 1975, 20(5), 395.

¹⁴Charles A. David, "The Use of The Confrontation Technique In The Battered Child Syndrome," *American Journal of Psychiatry*, 1974, 28 (1), 547.

hurt adults were once hurt children. They as parents were responding with behavior which, in part through the process of modeling, they learned and experienced as children."¹⁵ Abusing parents were in almost all cases abused children. Unless this cycle is stopped, it simply continues and compounds the tragedy.

What are some of the personality characteristics of abusing or abuse-prone parents?¹⁶

First, abusing parents rely on the child to gratify their own dependence needs that are unsatisfied in their relationships with one another and their families. This is simply role reversal and this relates specifically to a concept of symbiosis. A symbiosis between a child and a mother is a sharing or merging of their needs. A mother who normally sleeps soundly but wakes easily when her infant cries is an example.¹⁷

This symbiosis can be pathological, however, and *is* when a parent has an unhealthy dependence (symbiosis) on the child. The parent then reverses the roles with the child and demands that the child meet the parent's needs, which may range from physical acts to emotional nurture. "They expect the child to fulfill their needs and make up for the deprivations they suffered in their own childhoods."¹⁸

This is one of several unrealistic expectations involved. The young child is unable in many cases to meet the parents' needs. The child's failure is then perceived pathologically as a rejection or a lack of love and appreciation. In turn, this rouses the parents' wrath and severe punishment or abuse quickly follows.

Second, abusing parents manifest impaired impulse control and have a low frustration tolerance. The abused child grows up in an atmosphere of harsh punishment and normally identifies with violent adult models. Because of this volatile childhood environment, impulsive actions displace steady application and patient, diligent efforts could never develop. Tension, stress and a precipitating crisis are normally present in any child-abuse incident.

Third, the parents are handicapped by a poor self-concept. They feel worthless and devalued, which reflects the rejection and criticism accorded them by adults during their own childhood. They lack the ability to accept criticism. In order to protect their fragile and inadequate self-esteem, they react severely and with great hostility to helping agents who offer criticism by presenting their need for assistance.

One who is "brought up in an emotional refrigerator in which there

¹⁵Morris J. Paulson, Anne B. Savino, Anne B. Chaleff, Wyman R. Sanders, Florence Frisch and Richard Duan, "Parents of the Battered Child: A Multi-disciplinary Group Therapy Approach to Life-Threatening Behavior," *Life-Threatening Behavior*, 1974, 4(1), 27-28.

¹⁶The following list comes primarily from Arthur H. Green, Richard W. Gaines and Alice Sandgrund, "Child Abuse: Pathological Syndrome of Family Interaction" *The American Journal of Psychiatry*, 1974, 131(8), 883. Material from other sources as well as from the author's personal experience is also included.

¹⁷Aaron Wolfe and Jacqui Lee Schiff, "Passivity," *Transactional Analysis Journal*, 1971, 1(1), 71.

¹⁸Blair and Rita Justice, *The Abusing Family*, 58.

is little if any fondling, cuddling, and love, eventually comes to view the world as a cold and hostile place."¹⁹ Abusing parents defend themselves with projection and externalization mechanisms. Attributing fake motivations and concepts to helpers and deluded self-glorification are ways of expressing this. The abused child sought help from his parents only to be slapped or abused. Now that the abused child is an adult, it is logical that he be suspicious and hostile with others. This is his life experience and trust is extremely difficult if not impossible for him to have.

Fourth, abusive parents display disturbance in identity formation. Their identifications are shifting and unstable. They are unable to set priorities or to develop order in most situations. They have a weak internalized ego structure as a basis for determining their needs and identity and lack the ability to perceive their own abilities and limitations accurately.²⁰

Such a person needs a strong external structure in order to function with a degree of normalcy. Another need is for an identity system which extends recognition and value. These are found quite readily in the Army where a soldier's day is organized for him in terms of requirements. He finds identity in both rank and function or position.

A fifth problem is the inadequacy of group and socialization skills. Abusing parents are normally loners. They tend to withdraw, isolate themselves and, as a result, have limited outlets and peer contacts. They are the kind of people whom we see only occasionally, perhaps when they're entering or leaving their quarters. We could live across the hall from them for six months without exchanging a word.

Finally, the projection of negative parental attributes onto the child causes him to be misperceived and used as a scapegoat in order to bear the parents' aggression. A twisted form of religion sometimes enters here and the child is thought to be possessed of demons or controlled by the devil. The poor youngster is hopelessly bewildered by this because the hostility encountered makes no sense at all. This child thus enters the group "who are life-starved and love-starved, who grow up without a sense of self-esteem or a feeling of being wanted."²¹

This, then, is basically the problem. It is widespread and permeates every segment of our society, including families within our Army community. How extensive is this problem? In 1967, there were 5,993 cases of abuse reported through legal channels, 8.4 cases per 100,000 children under 18 in the states and U.S. territories. In 1968, the number rose to 6,617 reported cases, a rate of 9.3.²² More recently, the rates have increased extensively.

¹⁹Vincent J. Fontana, "We Must Stop The Vicious Cycle of Child Abuse," *Parents' Magazine*, 1975, 50, 8.

²⁰Wendy Coleman, "Occupational Therapy and Child Abuse," *The American Journal of Occupational Therapy*, 1975, 29(7) 412.

²¹Vincent J. Fontana, "We Must Stop the Vicious Cycle of Child Abuse," 8.

²²David G. Gil, *Violence Against Children: Physical Child Abuse in The United States* (Cambridge: Harvard University Press, 1970), 93, 95.

Dr. Vincent DeFrancis, of the Children's Division of the American Humane Association, estimates that 10,000 children are severely battered, 50,000 to 75,000 sexually abused, 100,000 emotionally neglected and another 100,000 physically, morally and educationally neglected each year.²³ Fontana offers his own estimate that "at least 700 children are killed every year in the United States by their parents or guardians. And . . . thousands of other children are permanently injured either physically or mentally."²⁴

In 1975, the state of Texas had 34,384 reports of child-abuse cases, of which 10,708 were proven.²⁵ If this is contrasted with the earlier U.S. figures, 987 proven cases in 1967 and 1,282 in 1968, the rise in child abuse is obvious.²⁶ Hefler estimates an increase in cases of 30 percent each year and "between 1973 and 1982 there will be 1.5 million reports, 50,000 deaths, 300,000 permanent injuries, and 1 million potential abusers."²⁷ On January 9, 1795, Edmund Burke wrote to William Smith, "The only thing necessary for the triumph of evil is for good men to do nothing." Child abuse is happening and we can either let it continue exacting its horrible toll or else do what we can to resist it. If we want to do something, where do we start?

First, let's admit that we do have a problem with child abuse in the Army. From 1974 to 1977, I served as Staff Chaplain for the Giessen Military Community in the Federal Republic of Germany. Our community covered some 25,000 square miles and about 22,000 Americans lived there. I also chaired our Child Advocacy Program Committee (CAPC). In Fiscal Year 75, we received 33 reports and 14 became part of our active case load. FY 76 had 15 months and our totals rose to 44 allegations and 27 confirmed cases. In the first six months of FY 77 we had 27 allegations and confirmed 16 of these. Our ratio worked out to 3 confirmed cases per 1,000 dependents annually.

Each one of these cases was complicated and we averaged over a year to follow the case with bi-weekly reports. One day a week was the average workload investment I made in addition to lesser amounts by several other chaplains who worked on special cases or as members of the CAPC.

Child abuse does exist as a serious problem in the Army and there are structures which exist or should be set up to deal with it. The structures are necessary because no chaplain, no doctor, no social worker, no school official and no commander can do it alone. We must coordinate our efforts with those of other disciplines to develop a viable, multidisciplinary approach.

²³Vincent J. Fontana, *Somewhere a Child is Crying*, 35.

²⁴*Ibid.*, 36.

²⁵*Child Abuse and Protective Services in Texas* (Austin: Professional Development Program, State Bar of Texas, 1976), 1.

²⁶David G. Gil, *Violence Against Children*, 94.

²⁷Blair and Rita Justice, *The Abusing Family*, 88.

The next step is to learn about child abuse, the dynamics of the abusing family, and the provisions of Army Regulation 608-1 (see footnote 2) plus any additional local guidelines and policies. This can best be done when we meet other concerned officials. We need to learn from their experience and knowledge while at the same time finding out what resources they contribute and the role they play in handling a case.²⁸ Having done this, we are now ready to begin direct involvement, assuming that as a chaplain we already have considerable counseling experience.

AR 608-1 (see footnote 2) prescribes that the local Army Child Advocacy Program will have two functional elements. A chaplain can serve with great effectiveness in either or both of these areas. One functional element is the Child Protection and Case Management Team (CPCMT). The CPCMT manages the active cases under the supervision of the Medical Treatment Facility commander. Depending on knowledge and experience, a chaplain could competently serve here as a case coordinator or case worker maintaining liaison with other professionals in a multidisciplinary process. No case worker, chaplain or other professional, should handle a child abuse case alone.

The other functional element in the ACAP is a child advocacy/human resources council. The problem with this provision is that child abuse must compete in such a council with race relations, drug programs, morale efforts of various kinds and a diverse agenda of problem areas. In many cases, child abuse will lack priority in competition with other areas. On many installations the ACAP involvement is simply an additional duty for all concerned. Someone, however, needs to assume ownership of the program.

This second element can begin to seize the offensive in fighting child abuse. The CPCMT serves as the ambulance at the foot of the cliff to care for those who have become victims. The child advocacy/human relations council are the fence builders at the top of the cliff. Here our concerned chapel members can involve themselves constructively and our time and efforts invested will benefit all members of the community.

The council's task, as it relates to the community, is simple to state but difficult to accomplish. The task is to look at every dimension of the community and its physical plant through the eyes of children and their needs. For example, start with the chapel nursery and see what condition the toys are in. Check a children's department classroom — are the pictures on an adult eye level or where the children can see them? Are there playgrounds and are they safe, clean and attractive?

What about family life? Do all folks being married at the chapel receive pre-marital counseling? If not, we must get started. Do we have family/marriage enrichment programs for those already married? If not,

²⁸In some cases helpful material is readily available. For example there is an excellent guidebook for physicians and nurses: Ray E. Hefler *The Diagnostic Process and Treatment Programs* (Washington: U.S. Department of Health, Education, and Welfare, n.d., DHEW Publication No. [OHD] 75-69).

we can start that too. We need training programs especially for teachers of young children who are willing to deal with the people involved and not just the materials and supplies to be used.

We need to look at the schools and with an eye for trying to help them succeed at their mission. If they lack classes on marriage and homemaking for teenagers, perhaps we could help them do this. If the schools have full programs, we can set up "rap" groups for youth and help meet some of the many needs our teenagers have.

Then, there is the enormous and relevant problem of parenting. One authority notes that "emotional immaturity was probably the greatest single cause for the destructive parental behavior."²⁹ Many of our personnel are married, some unwisely, and we try to help them make the best of their given situation and relationship. Immaturity is often a major problem in the troubled marriage.

The only "requirement" for parenthood is biological!

Unfortunately, anyone can become a parent. No questions are asked. In other areas of life, ability, competence, and integrity are not taken for granted . . . But no investigations are made before an adult becomes a parent. Our society assumes parental love and competence . . . as if we believe that any woman will naturally be a loving mother and any man a good father. Obviously, this is not always true.³⁰

We know that and so does everyone else but our society basically ignores it in everyday life.

Lest we forget, "there is nothing biological or instinctual that equips women to be good mothers. The myth that mothers are born, not made, will conflict with the obvious need for teaching people how to be parents."³¹ Expectant parents classes are a beautiful place for a chaplain to join the offensive in fighting child abuse. Parenting is an awesome task that frequently tries the patience, love and endurance of normal, healthy adults. When the parents lack maturity, stability and resources or, even worse, when they have not been blessed with adequate mothering as a child, they often snap under the stress and child abuse occurs. "Anyone can be an abusive parent at times."³²

Parents, particularly young parents, need all the support and help they can possibly obtain. Adult sharing groups, organized to develop skills in parenting, to allow room for personal growth, to provide the occasion to be affirmed by others and to improve social skills and interaction are desperately needed. We need to use our Family Life Centers and our individual skills to help affirm "parent professionalism" and, in turn, can enlist these enabled parents to assist others whose struggles are more pronounced.

²⁹Vincent J. Fontana, *The Maltreated Child: The Maltreatment Syndrom In Children*, 2d Ed. (Springfield, Ill.: Charles C. Thomas, 1971), 19.

³⁰Peter and Judith De Couray, *A Silent Tragedy*, 9.

³¹Blair and Rita Justice, *The Abusing Family*, 15.

³²Wendy Coleman, "Occupational Therapy and Child Abuse," 413.

"One patient once screamed with anguish and hopelessness, 'The whole world is making me prove I'm a good mother. Why and how do I prove it?' The answer to that question is our purpose and the responsibility of society."³³ Child abuse is a severe problem, one of many to which we as chaplains must respond. Perhaps it's time to reconsider the place it occupies in our list of priorities and recognize that each of us is called to this special ministry.

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³³Morris J. Paulson, et al, "Parents of the Battered Child," 30.

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Book Reviews

Gospel Power: Toward The Revitalization of Preaching

John Burke, O.P.

Alba House, New York, NY; 1978

Here is a book that deserves the earnest attention of every Christian chaplain in the Armed Forces of the United States. It is described by its author as a "modest attempt to take a fresh look at what is at the heart of preaching and what is unique to the three different kinds of preaching: evangelization, catechesis and didascalia."

The first four chapters are expanded definitions of key words in that description. For instance, preaching is defined as "a very limited, yet essential act of ministry" which "can be defined as: A public act of an authorized minister of the Word, in the name of the Church, orally communicating a personally experienced theological insight into the meaning of divine revelation. . . ." There follows a careful examination of the elements of that definition, point by point, for some eighteen pages; for, writes Dr. Burke, "Renewal in preaching . . . calls for basic changes in the way preacher and people think about preaching."

"Evangelization, or kerygmatic preaching," is then considered at length. "Christians fail the Gospel when they fail to preach Christ explicitly as Saviour," and the work of evangelization is proclamation of "the word of God to those who either have not yet heard it, or have not yet believed it." Such proclamation "leads to conversion, to *metanoia* . . . a total change of heart . . . in the light of new gospel power and values." It is noted that "there is no time in the lives of believers when the proclamation of the kerygma becomes superfluous." Indeed, ". . . evangelization is not just another program but the basic purpose of the Church," which ought to become once again "integral to the ordinary Christian experience . . . the inevitable consequence of the experience of salvation and the result of an unflagging desire to share the Good News with all creation."

The chapter "Catechesis" concerns preaching aimed at showing the converted believer "how to live out his new life in Christ" in daily individual and corporate actions as part of the body of Christ, the Church. Here there are thoughts worth pondering re worship and the sacraments; the concept of "A Biblical Mentality"; the problem of "lack of interest in further Christian education, . . . religious apathy," among adult Christians; the "trend towards academic study of religion . . . which reduces the power of the Gospel to some kind of Christian philosophy of life" and turns "religious education over to the so-called professional" who may or may not have experienced a personal faith. The author questions whether modern man's "search for inner meaning can replace the exposition of the Scriptures by preachers who have already entered into the mystery they proclaim through faith." Catechetical preaching must concentrate on the listener, "because it is the listener's growth in faith for which the preacher is accountable."

The third kind of preaching, didaskalia, "builds on evangelization and catechesis, carrying the experience of faith to its uttermost reaches of Christian possibility." Here we come to "the proclamation of the wisdom of the mature or perfect, the *teleoi* of which Paul speaks in I Corinthians 2:6-16." Understanding how one has been delivered from sin through the sacrifice of Christ "is the substance of didaskalic preaching which leads to the formation of

the image of Christ in the believer." Here are discussed topics such as "The Source of Wisdom," "The Fruits of Wisdom," "Theological Insights of the Great," "Social Action," and "Knowing God."

A final chapter, "The Liturgical Homily," deals with "a short sermon integrally related to a liturgical act which inspires the worshipper to participate in the liturgy more fully in faith." In connection with baptism, the celebration of the Eucharist, the wedding, such a homily emphasizes "the present significance of the liturgical act" and brings worshippers more fully into that act "by arousing their faith . . . so that the effects (of the act) extend beyond (it) into all phases of their daily life and the life of the entire Church." Here the author discourses briefly about adequately preparing for effective speaking and the matter of relevance and significance concerning what is said. He offers "An Approach," which he labels "The Hurt-Healing Approach," that is, the preacher identifies "the hurt in the lives of his audience" and "how the Word of God, divine revelation, addresses itself in power to hurt, especially the wound of sin, in a way which is healing."

Dr. Burke's book is a tonic for those who, like him, deplore "the substitution of good advice for the Good News — a concern for human rectitude in place of divine love," the apparently widespread fall "into an old heresy with a fancy name: *semi-Pelagianism*." The first of two appendices — Appendix A — treats of that quite extensively; it's worth serious study by all Christian preachers, so many of whom moralize from the pulpit instead of proclaiming the Gospel. There is also an Appendix B, entitled "Personal Sermon Evaluation," which ought to be visibly and strategically located wherever a preacher prepares sermons.

John Burke, O.P., is a man of many talents and much experience. He is Executive Director of the Word of God Institute in Washington, D.C. He has written and directed a television film, "Chombote," and served as a theater-film-television critic for Washington's WTOP station. He served in the Korean War as a radio broadcast specialist. He obtained a Master of Arts in drama. He was ordained a priest in 1960 and holds a doctorate in Sacred Theology.

WILLIAM E PAUL, JR.

There's Algae In The Baptismal 'Fount'

Daniel Zeluff

Abingdon, Nashville, TN; 1978

This little paperback presents some "syndromes" regarding "the ways many clergy attempt to deal with low self-esteem and fear of human relationships." Those are the "recurring themes" noted by the author in his professional dealings with clergy clients at Interpreters' House in North Carolina.

Each of the seventeen "syndromes" is given a catchy title that admirably describes the type of signs or symptoms that characterize the particular personality involved. The titles are the work of the writer but the contents under each come from real life, from persons. "Court Jester," for instance, addresses defensive humor, persons who "smile a lot, often know a number of one-liner jokes, and are always able to meet any personal encounter with pleasantries and humor" and "never get angry." Behind this demeanor mask lay quite different moods, but "all they were willing to show was the pleasant persona." As one reads through the deceptively brief and undemanding pages a need grows for reflection, sometimes for second readings, particularly after the little sentence prayers at the end of each "syndrome" considered. Something of the spirit of the advice in "The Letter of James," chapter one, verses 22 through 24, becomes germane regarding the business of mirror images.

In Part II, Dr. Zeluff gives a brief autobiographical account of his pastoral ministry, which he calls "The worst five years of my life. . . ." Easily identifiable similarities, more mirror images, crop up on nearly every page for the honest clergy reader. It is apparent that the author wanted — perhaps needed — to state his own case, to write at least a partial apologia for a decision "to leave God's work" as a pastor.

Part III is a series of moderately prescriptive recommendations for dealing with the "syndromes" specifically set forth in Part I and reflected in Part II. The general tenor is to "quit working so hard and have some fun," learn to give oneself "permission to enjoy life more than you do," and refuse to accept either "of the two myth systems in our culture," that is, "the loner myth of American individualism . . ." or "the image of the corporation man. . . ." The author even has an aphorism worthy of attention, "Anything worth doing is worth doing average."

Daniel Zeluff is a clinical psychologist now, associate director of Interpreters' House, a place for clergy to go for some self-examination in terms of goals and personal life. His book offers chaplains of whatever religious persuasion some insights worthy of serious consideration. It's not a do-it-yourself course in self-examination, by any means; instead, it's an opportunity to discover an experiential relationship with others in one's calling, written by one intimately associated with a wide circle of those others. There is reassurance here for those unaware that their situation is not unique; there is insight of experience for those who haven't taken time to really look in the mirror — or who looked, walked away, and forgot what they saw.

WILLIAM E. PAUL, JR.



Evangelicals and Jews In Conversation On Scripture, Theology, and History

Edited by Marc H. Tanenbaum, Marvin R. Wilson, A. James Rudin
Baker Book House, Grand Rapids, MI; 1978

The editors of this most interesting volume say that it came into being partly because of a "shared vulnerability as objects of prejudice, misunderstanding, and hatred in the American past" by evangelical Christians and Jews; also, because both "have been unique carriers of (certain) central biblical ideals on the American landscape." Other mutual perceptions were involved, which added incentives toward a national conference in December 1975 at New York City, co-sponsored by the Interreligious Affairs Department of the American Jewish Committee and the evangelical Institute for Holy Land Studies based in Jerusalem. "In more than twenty hours of formal dialogue," scholars and leaders of the two religious communities presented and discussed "their respective positions on many of the substantive issues of Scripture, theology, and history." The papers that were read are presented in this book.

The objectives of the conference were to seek a way of starting "a process of unlearning the bad teaching about each other"; and, "how to mobilize the best resources of scholarship in both communities to share systematically" the religious, historical, and societal things held in common. There was "a concern for the future that imparted a sense of urgency to [the] discussions" as the participants surveyed "the spiraling threat to the human condition" of nuclear problems, crime, terrorism, human rights violations, hunger and poverty, public immorality and corruption, "religious illiteracy and, at the same time, the unparalleled hunger for the life of the spirit."

The texts of the conference papers constitute a series of very stimulating, often exciting, and always informative essays. The eighteen contributors, 9 from each religious community involved, address 7 main areas of concern: How they perceive one another in general; their views regarding the Messiah; what "Israel" means to both groups; Scriptural interpretation; the respective attitudes toward social responsibility and the present moral crisis; religious pluralism concepts in modern Israel and in America from the point of view of each group; and, the future of the initiative taken in the 1975 conference.

The book offers so much diversity in its 313 pages that an adequate review is impossible. Some of the best thinkers and leaders from both religious communities offer extremely useful insights, eminently quotable prose, valuable ascriptions, many exegetical gems, historical precis, and potential sermon illustrations on almost every page. As if that were not enough, there is more: An excellent, very up-to-date bibliography; a subject index; an author index; and an "Index of Scripture and Other Ancient Writings."

The spirit of the speakers/writers is uniformly irenic, and polemics are studiously avoided. The participants were in earnest about really trying to address the tensions and "build some bridges," even in the face of the basic Jewish-Christian "gulf no human can bridge," namely, the question of Jesus' status as the Messiah.

Regardless of personal theological and other predilections or prejudices, this is an important book for all chaplains. Read with a healthy curiosity and an open mind, these pages will really do a lot for Jewish-Christian understanding, and certainly for improvement of experiential relationships between both religious communities. For Christians not in the "evangelical Christian" tradition there is a further bonus of learning in this volume, learning that leads to much increased understanding.

Marc H. Tanenbaum is national director for interreligious affairs of the American Jewish Committee; A. James Rudin is assistant director. Marvin R. Wilson is professor of Biblical and theological studies and chairman of that department at Gordon College, Wenham, Massachusetts.

WILLIAM E. PAUL, JR.

Now That You're In The Military Service

David Grosse

Beacon Hill Press of Kansas City, Kansas City, MO; 1978

"This manuscript is written to assist Christian young people in their transition from civilian to military life." For some fifty well-written pages it does that with considerable skill, insight, and pastoral concern.

The whole is divided into three parts, each part subdivided into brief chapters that end with one or two quick sentences of prayer. Part I deals with some of the general aspects of the military milieu, motivations for service, handling rough going, and what to do with one's new freedom regarding many personal choices. Part II gets more specific about personal life-style, "cultural shock," "authority and regimentation," the problems of tedium, and the risk of drifting along through one's military service, "always waiting for the big day when life will really begin." Part III considers "habits, attitudes, and behaviors" that can be developed in areas like strengthening Christian faith, dealing with "Sex, Drugs, and Alcohol," and keeping fit spiritually.

This is an excellent and valuable piece of work, thoroughly modern, certainly acceptable to the young person of today. The tone throughout is positively Christian without becoming unduly directive. The approach is reasonable and realistic. Occasional words and phrases strongly reflect the author's academic background; however, young persons in the military ought to be able to handle the material without difficulty — assuming they are among the fortunate ones who were taught to read reasonably well in school!

A group approach to this little paperback might achieve excellent results, *e.g.*, informal discussions built around the parts and subdivisions, hosted by the chaplain(s) involved. For best results, obviously, the book needs to be introduced at the basic training level.

David G. Grosse is an Air Force chaplain from the Nazarene Church. He is a graduate of the Nazarene Theological Seminary in Kansas City, Missouri, and holds a Masters in Religious Education from Yale Divinity School. He is now completing doctoral studies at Boston University. His present assignment is to the Chaplains Board at the Air Force University, Maxwell Air Force Base, Alabama.

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